PIOUS MEMOIRS;

OR,

THE LIFE AND POWER

OF

TRUE CHRISTIANITY,

EXEMPLIFIED IN THE

CHARACTERS OF SEVERAL PERSONS

EMINENT FOR

Faith and Holiness,

Extracted from printed Accounts of them,

By the Rev. M. OLERENSHAW,

MINISTER OF MELLOR, DERBYSHIRE.

Go thy Way forth by the Footsteps of the Flock. Cant. i. 8.

Be not slothful, but Followers of them who through Faith and Patience inherit the Promises. Heb. vi. 12.

Manchester:

PRINTED BY SOWLER AND RUSSELL.

Sold by J. MATTHEWS, in the Strand; also by J. ROBERTS, Manchester and Stockport; E. BAYLEY, Macclesfield; G. NICHOLSON, Bradford; and all other Booksellers.

M,DCC,XCIII.

[Price bound 1s. 6d.]

BRITISH MUSEUM
30
65
DEC

PREFACE.

THE following Extracts are copied, nearly *verbatim*, from Accounts (which have long been in Print) of the Lives and Characters of the reſpective Perſons. My Deſign in their Publication is twofold;—Firſt, to preſerve the Memory of ſome of the *excellent of the Earth*, who were *on the Lord's Side*, and walked ſteadily in his Ways in their Day and Generation.—Secondly, to hold forth ſuch eminent *Patterns* of Faith and Godlineſs, for the *Inſtruction* and *Imitation* of profeſſing Chriſtians in the preſent Age. The printed Accounts of ſeveral of theſe Perſons are exceeding ſcarce; of the two firſt I never yet ſaw, nor heard of, more than one Copy. All of them were pious and devout Members of the Eſtabliſhed Church; moſt of them lived after the Reſtoration of King *Charles* II. and all of them, except one, died before the Dawn of the preſent glorious Revival of Goſpel-Truth, and of the Power of Religion in this Kingdom. We may behold in them, and in all the godly, of whatever Name or Denomination, what true Religion is, and that thoſe who are *Chriſtians indeed*, greatly differ from moſt that are ſo *called*.

The general Character of all the Children of God, in every Age, is for Subſtance one

and the ſame. They have all been convinced by the Spirit of God of their entirely guilty and undone State through Sin of Nature and Practice; they have a low Opinion of themſelves, and live in the daily Exerciſe of Repentance and Self-abaſement: They all build their whole Hope of Salvation, from firſt to laſt, not upon any Righteouſneſs of their own, but upon what the Lord JESUS has done and ſuffered in our Nature. In Him they believe *with their Hearts unto Righteouſneſs*, and He is *precious* to all their Souls, in Life and Death. This Faith wrought in their Hearts by the Holy Ghoſt, excites in them that ſupreme Love of God, which is the Powerful Principle of all true Obedience: Therefore, they all live a Life of univerſal Holineſs. That free and abounding *Grace of God which bringeth Salvation, teacheth them to deny Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly, in this preſent World.*—More particularly, They are true and juſt in all their Dealings; they are kind and charitable, according to their Ability; they ſincerely love all Mankind, and, with a peculiar brotherly Affection, all thoſe that appear to be *born of God*; they are chaſte, ſober, and temperate, and live in the conſtant Practice of Self-denial; they love the Word of God, are diligent and conſcientious in their Attendance on all public Ordinances, and careful to ſanctify the *Lord's* Day as duly as it returns;

they

they are much in ſecret Prayer, and ſearching the Scriptures; and, if they are Maſter's of Houſes, they are devoutly attentive to the ſtated Exerciſes of Religion in their Families; careful alſo to bring up their Children, and to order their Houſholds, for God; dreading that *Curſe which is in the Houſe of the Wicked*. In a Word, their Treaſure, their Hearts, and their Converſation are in Heaven, and while they are *in* the World, they are not *of* it, but ſtudious to keep themſelves unſpotted from all its Pollutions. Through the Faith of the Goſpel, they live *holy* and die *happy*.

Some ſuch Perſons, throngh the Grace of God, there have always been in this evil World.—Some ſuch there are at preſent, under that glorious Splendour of divine and ſaving *Truth*, which is mercifully reſtored to this Land; tho' it be *deſpiſed* or *ridiculed* by ſome, and *held in Unrighteouſneſs* by others.—It appears from the following Examples, (and from many others that might be produced,) that in the darkeſt Times,* there were in the Church of *England* both Miniſters and private Perſons, who believed and adhered to thoſe Evangelical Doctrines which are taught in its *Articles*, *Homilies*, and *Liturgy*, felt their ſaving Power,

* In thoſe Times lived and laboured the following pious, painful, and evangelical Biſhops and Miniſters of our Church; viz. *Reynolds*, *Hopkins*, *Nicholſon*, *Leighton*, *Wilkins*, *Beveridge*, &c. &c. and *Conant*, *Gurnall*, *Cawdrey*, *Edwards*, *Parkhurſt*, *Jenks*, &c. &c.

and under their Influence walked closely with God, and adorned his Gospel in all Things.

In the Characters of these Servants of God, in Life and in Death, my Readers may observe, (which is first of all to be learned from the Bible,) what they themselves *may* be by Grace, and what they of Necessity *must be*, if they wish to see the Face of God with Comfort. Those who have by Faith fled to Jesus for Refuge, and are following him in the Regeneration, may be excited and encouraged to hold on their heavenly Way, in assured Expectation of the same blessed End. And those who must be conscious to themselves that they are Strangers to the Faith, the Enjoyments, and holy Conversation of real Christians, may be alarmed by the Reflection, how different their End will certainly be, unless they speedily *repent and are converted*. The Hopes of those are most vain and foolish, who expect *to die the Death of the righteous*, without first living the Life of the righteous. 1 John v. 12. *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.* John iii. 3. *Except a Man be born again, he cannot see the Kingdom of God.* Heb. xii. 14. *Without Holiness no Man shall see the Lord.*

Mrs.

MRS. ELIZ. WALKER,

WIFE OF THE REV. DR. ANTHONY WALKER, RECTOR OF FYFIELD, IN ESSEX.

(From the Account of her Life and Character, printed in the Year 1690.)

MRS. *Elizabeth Walker* was the Daughter of Mr. *John Sadler*, an eminent Citizen of *London*, and was born *July* 12th, 1623; and baptized the 20th of the ſame Month: Upon which ſhe afterwards made the following Reflection; "The "Lord vouchſafed me a Reception into the viſible "Church of Jeſus Chriſt, when he moſt juſtly "might have ſuffered no Eye to pity me, but have "caſt me out, to the lothing of my Perſon, in my "original Defilement, and Stains of my ſinful Na-"ture." She appears to have had ſerious Inclinations, and a tender Conſcience, from her Childhood; and as ſhe grew up, lived in the Practice of ſecret Prayer, and watching againſt Sin. When arrived at Years of Maturity, ſhe was much exerciſed and diſtreſſed with various Temptations, and the Buffetings of Satan: But through the divine Bleſſing upon the Inſtructions and Counſel of the Rev. Mr. *Beadle*, Miniſter of *Banſton* in *Eſſex*, in whoſe Family ſhe reſided ſome Time, ſhe obtained Relief of Mind and a firm and ſettled Peace; tho' not without ſome freſh Aſſaults of the Enemy of Souls, in the ſame Kinds, at different Times.

In

In the Year 1650, ſhe was married to that pious and excellent Divine Mr. *Anthony Walker*,* who gives this Teſtimony concerning her; *If ever Man was bleſt with a prudent Wife, I owe the deepeſt Acknowledgements to Him that gave me that choice Mercy.*

Her Life, in a ſhort and general Deſcription of it, was as follows; *To her to live was Chriſt, and to die was gain. The Life ſhe lived in the Fleſh, was by the Faith of the Son of God. Her Life was hid with Chriſt in God.* Her Life was a continual Warfare againſt her ſpiritual Enemies. It was a Courſe which ſhe *ſo ran, that ſhe might obtain:* A daily Meditation on Death, and ſerious Preparation for it. Her Life was, to *follow Peace with all Men, and Holineſs without which no Man ſhall ſee the Lord*; to be ſo employed, that when her Lord came, he might ſay to her, *Well done, good and faithful Servant, enter thou into the Joy of thy Lord.* In a Word, her Aim and Endeavour was to live holily, that ſhe might die happily; and, like *Enoch*, *to walk with God, that he might take her to Himſelf.* This will evidently appear from the following Relation of the Manner in which ſhe employed her Time.

She was an *early Riſer.* Her long and frequent Weeping, and ſleepleſs Months during the Agonies of

* The Rev. *Anthony Walker*, when ready to commence Maſter of Arts, was recommended by the pious Biſhop *Brownrigg* to Dr. *Gauden*, as a private Preceptor to the Doctor's Wife's Daughter. After three Years ſpent in that Employment, and aſſiſting Dr. *Gauden* in the Miniſtry at *Bocking*, he came to be Houſhold Chaplain to the Right Honourable *Robert* Earl of *Warwick* at *Leez*, where he received many Mercies, the chief of which was the Succeſs God was pleaſed to give to his Miniſtry, in the Converſion of the then Lady *Mary Rich*, afterward the Right Honourable Counteſs of *Warwick*; an incomparable Woman in all Ornaments of Nature and Grace. After three Years Continuance in that Family, he was preſented by the Earl of *Warwick* to the Rectory of *Fyfield* in *Eſſex*; of which Pariſh he continued the pious, painful, and ſucceſsful Miniſter, about Forty Years.

BRITISH MUSEUM 30 65 DEC

of her Temptation, had made it eaſy to her to be ſatisfied with little Reſt. After ſhe had ceaſed from Child-bearing, ſhe generally roſe, when in Health, at Four of the Clock, both in Winter and Summer: And yet her Heart was always up before her; *When ſhe awaked ſhe was ſtill with God*, darting up Prayers and Praiſes to him who giveth his Beloved Sleep.—When ſhe had ſlipt on her Apparel, her Method was, to retire, and ſpend about *Two Hours* with God. At Six ſhe called her Maids, and duly heard one or both read a Chapter. She then inſpected the Buſineſs of her Dairy, and put her humble Hands to ſome Part of the Work. And having given Directions concerning her other Family-Affairs, ſhe read, or wrought with her Needle, till Family Prayer, when ſhe would have all Day-Labourers about the Houſe called in. And if any took their Work by the Great, (as the Phraſe is,) and not for Day-Wages, whoſe Time was their own, ſhe would out of her own Pocket allow them as much as ſhe thought they might have earned in the Time of Family Worſhip, that they might not be robbed of their Time, *(God hating Robbery for an Offering,)* nor come in unwillingly when called. In the Afternoon, if any Neighbours were ſick, ſhe viſited them, and called upon every poor Family that was near, either going or returning, to counſel or encourage them: And as the Seaſon of the Year required, ſhe prepared Medicines and Cordials for the Family, the Poor, and the Neighbourhood, or diſtributed them out as Occaſion required. The Remainder of the Day was employed in working with her Needle, reading pious Books, and ordering Family Concerns; but chiefly the Education of her Children; of which more afterwards.—About Five ſhe retired again to her private Devotions;

Devotions; and then brought the Children to her Huſband, to be inſtructed and ſeriouſly exhorted, and taught to pray in ſecret.—She always allowed her Maids Time to pray alone, and would remind them of it till they were accuſtomed to it.—For an Hour before Family Worſhip in the Evening, ſhe uſually catechiſed the ignorant Servants, and taught thoſe to read who could not. For it is ſcarce credible how ignorant many Servants were, upon their firſt coming; and yet all who continued any Time in the Family, learned to read competently well, and were taught a ſhort eaſy Catechiſm, and alſo the Church-Catechiſm; and ſhe uſed to hire them to what was for their good, giving them Sixpence to accompliſh the firſt Taſk, then a Shilling, &c. promiſing them a Bible when they could read it, of which ſhe gave many, and always new, and of double the Price ſhe might have bought for.

To the *Lord's-Day*, that Queen of Days in her Eſteem, ſhe accounted a double Portion to be due, of religious Obſervance and moſt raiſed Devotion; and always paid it. She was ſcrupulouſly attentive to both the Negative and Poſitive Duties which are required on that Day; both to prevent the Violation of that holy Reſt, and to ſanctify it.—For the *firſt*; As ſhe gave it the full Dimenſions in early Riſing, ſo ſhe would not ſuffer it to be intrenched upon by any Works, but of abſolute *Neceſſity* and *Mercy*; ordered her Affairs ſo, that her Maids muſt never make a Cheeſe on that Day; and tho' none gave more hearty Welcome on other Days, ſhe never invited any Company on that Day; and, if Friends ſometimes came in, ſhe would, as ſoon as ſhe could without Rudeneſs, withdraw into her Chamber. After Dinner, (at which ſhe eſpecially ate ſparingly on that Day, to prevent Drowſineſs

at

at Church,*) ſhe conſtantly called all the Family together, to hear them read the Scriptures; and if any Neighbour was ſick within ſuch a Diſtance as would not hinder her timely attending Publick Worſhip, ſhe did not fail to viſit them; and all the Day ſhe herſelf practiſed what ſhe adviſed others to. According to Iſaiah lviii. 13. *She turned away her Foot from the Sabbath, from doing her Pleaſure on God's Holy Day, and called the Sabbath her Delight, the holy of the Lord, honourable, and honoured Him, not doing her own Ways, nor finding her own Pleaſure, nor ſpeaking her own Words; but delighted herſelf in the Lord, and in his Service.*—For the *Poſitive* Duties; Being early up, ſhe ſpent much Time in dreſſing her Soul to meet God, and as little as was poſſible, in adorning her Body to the Eyes of Men, tho' always with a grave and decent Neatneſs. She always retained a profound Reverence for the Name and Preſence of God; ſo that ſhe was always attentively devout, at Prayers and Sermons; to which ſhe brought all her Servants along with her, that they might not ſtay loitering at Home, or by the Way; and her Eye and Example would awe the more rude Youth into becoming Carriage; for which End ſhe would ſometimes riſe up, and look round about with good Effect.—After Publick Worſhip, ſhe would retire for a conſiderable Time, to recollect, and pray over the Sermons: and after finiſhing what was her Cuſtom on other Days, beſides hearing all the Servants read the Scriptures, when her Huſband's Wearineſs would not allow him to repeat the Sermons, ſhe would deſire his Curate,

* If others would ſubmit to the ſame eaſy Piece of Self-Denial, it would not be ſo common to ſee People aſleep during the Afternoon Sermon; nor would Miniſters need to be interrupted by having to call upon them to keep awake.

Curate, (who dwelt in the Family,) to read ſome pious Book, and often would do it herſelf.—She was a conſtant Communicant at the *Lord's-Table*; and was always very devout at the Celebration of that holy Ordinance, having an high Eſteem of that Office in the Common Prayer; and her Preparation was always very ſerious before-hand; never omitting to ſpend one Day in more than ordinary Retirement, to faſt, and pray, and examine herſelf, and humble her Soul before God; and moſt of the Week ſhe would be much alone, reading the beſt Books on the Subject, or reading them in the Family, to prepare the Servants. And ſhe would often exhort others not to turn their Backs upon that holy Feaſt, to which Chriſt himſelf ſo lovingly inviteth them; and yet caution them not to run to it raſhly and without Conſideration.

Monday Morning was her uſual Time for particular Interceſſion; when having offered up her daily Morning-Sacrifice, ſhe next brought her Peace-Offering for the whole Houſe of *Iſrael*. She had a very publick Spirit, and enlarged Heart, on which ſhe always bare the Concerns of *Zion*, and preferred *Jeruſalem* above her chief Joy. She ſtretched out her craving Hands over the World, (which was her own Expreſſion,) that the mighty God who calleth the Earth from the Riſing of the Sun to the Going down thereof, would *ſhine out of Zion the Perfection of Beauty*; and pity them who *ſit in Darkneſs and the Shadow of Death*; that he would deſtroy Satan's Kingdom, and exalt the Kingdom of his dear Son, till the little *Stone cut out of the Mountain without Hands, become a great Mountain, and fill the whole World*; that he would effectually call out of *Babylon* his captivated People, and water abundantly with fruitful Showers of his Grace all

the

the Churches which his own Right-Hand hath planted; that he would *give Paſtors after his own Heart*, who might feed his People with Knowledge and Underſtanding; that they might be delivered from Ignorance, Hereſy, and all Ungodlineſs, and adorn the Goſpel by ſuch a Converſation as becomes it. She beſought the Lord to pour out the true Spirit of the Goſpel on all who made Profeſſion of it; a Spirit of Wiſdom and Knowledge and the Fear of God, of Faith and Holineſs, Repentance and univerſal Obedience; and eſpecially an healing Spirit of Unity and Peace, Forbearance and true Chriſtian Charity; that God would *give them one Heart and one Way:* And ſhe eſpecially prayed for the diſtreſſed Proteſtants of *France*; that God would turn his anger from them, and cauſe them to be pitied of their Brethren, and effectually relieved. And with moſt ardent Zeal did ſhe pray for the Peace of our own *Jeruſalem*, and wreſtle with God to make theſe Nations fit for Mercy; For though ſhe had a grateful Senſe of vouchſafed Deliverance, yet when Affairs were moſt promiſing, ſhe was full of Fears of impending Judgments for ſuch a provoking Nation.

On *Friday*, the weekly Memorial of our Saviour's Paſſion, after diſpatching her neceſſary Family Affairs, ſhe conſtantly retired, and ſpent it alone in religious Faſting; (*The Houſe of* Levi *apart, and their Wives apart*. Zech. xii. 13.) And remembering how the Houſe of Iſrael are blamed for *exacting all their Labours* on a Faſting Day, ſhe gave her Maids that Day to work for themſelves, to read, or to ſpend more Time in Prayer, if they had Hearts to do it.

It pleaſed God to make her the joyful Mother of Eleven Children: And if ever Children were bap-

tized in their Mother's Womb, (excuſe the Expreſſion,) doubtleſs her's were ſo; that is, ſolemnly conſecrated to God with fervent Prayers and Tears. All their Births were recorded in her written Account of providential Occurrences, with grateful and devout Reflections, tho' ſome with more Enlargement, as being attended with more ſignal Circumſtances. The Account concludes with theſe Words; "Three of my Children were ſtill-born; "which, with the Reſt that the Lord hath been "pleaſed to take out of this Life, I humbly hope, "and do believe, are now happy in Heaven, enjoy-"ing God to all Eternity,"—Concerning the Baptiſm of her Children ſhe thus expreſſeth herſelf; "Thoſe of my Children whom God was pleaſed "to admit by Baptiſm into his viſible Church on "Earth, I can truly declare I made it my Practice "to importune God for them, and for a Bleſſing "upon his own Ordinance, which was always, and "moſt to my Satisfaction, on the Lord's-Day." And the Lord ſhewed himſelf to be a God hearing Prayer; for all the Children who lived to any Years of Knowledge, gave very comfortable Evidences of a ſerious Regard for their Baptiſmal Covenant.—Her pious Care in the Education of her Children was very exemplary. She uſed her utmoſt Endeavour to train them up to be uſeful Members of Society; and above all, to bring them to the Knowledge and Fear of God; and did not more truly travail in Pain in their Birth, than ſhe did to bring them up, ſo *that Chriſt might be formed in them.* To promote this, ſhe taught them to read as ſoon as they could ſpeak; and ſowed the Seed of early pious Knowledge in their tender Minds, by a plain familiar Catechiſm ſuited to their Capacity, whilſt very young; and would ſtrictly charge the Servants not to tell them

them fooliſh Stories, or teach them idle Songs, which might tincture their Fancies with vain Imaginations, and choke the good Seed of pious Inſtruction.—When they had attained the firſt and ſmalleſt Senſe of God, ſhe would cauſe them to kneel down, and lift up their little Hands and Eyes to Heaven, and would then dictate to them ſuch eaſy Words of Prayer, as were moſt level to their dawning Reaſon: And when they were arrived at four or five Years old, ſhe would teach them a ſomewhat larger Prayer, and cauſe them to go by themſelves, till they were accuſtomed to do it of their own Accord; and as they grew up, gave them further Directions concerning Prayer.

When they could read tolerably well, ſhe would cauſe them to get by Heart choice Sentences of Scripture; and then whole Pſalms and Chapters, and gave them ſmall pecuniary Rewards, to encourage them, and that they might have ſomewhat of their own to give to the Poor; and when ſhe gave Halfpence or Victuals to travelling People at the Door, ſhe would cauſe a Child to give it them, to accuſtom them to be charitable.

When they had learnt the Church-Catechiſm, ſhe would have them anſwer publickly, that the meaner Sort might be aſhamed not to ſend their Children, and the poor Children might be quickened and encouraged by their Example and Company.

She would make a prudent Choice for them of Books of Inſtruction and Devotion, and ſometimes uſeful Hiſtories, as the Book of Martyrs, Abbreviations of our Engliſh Chronicles, and Lives of Holy and Exemplary Perſons, eſpecially of thoſe who were ſuch while young; And thus ſhe did ſeveral Things at once, viz. improve them in Read-

ing, inform their Judgments, and inflame their Affections to an Imitation of their early Piety.

She was alſo very circumſpect, not only to keep their Morals untainted from Pride, Immodeſty, Lying, Contempt of others, telling Tales to cauſe Debate or Anger; ſhewing them the evil of ſuch Courſes; but alſo as to their Geſtures and Carriage, that they might contract no indecent Habits or uncomely Poſtures, which might expoſe them to Contempt; and eſpecially preſſing them to Cleanlineſs and Neatneſs; intimating that it was in ſome Meaſure a Sign of inward Purity, and that *tho' all cleanly People are not good, yet almoſt all good People are cleanly and neat.*

As to herſelf, ſhe well conſidered of what Conſequence it is, to diſcharge the Duties incumbent on us in the ſeveral *Relations* and *Stations* in which God's Providence has placed us; and that not only the Credit of Religion in the Eyes of the World depends greatly upon it, but alſo the Power and Comfort of it in the Sight of God and in the Peace of our own Conſciences, and that that Perſon cannot be a good Chriſtian, who is not a good Huſband, or Wife, Parent, Maſter, or Governeſs of a Family; and therefore ſhe much ſtudied to know her Relative Duties, and to approve herſelf in the right Diſcharge of them. For this End, ſhe often read, and oftener thought of, the thirty-firſt Chapter of the Proverbs, and her Management of her Houſehold Concerns was a good Comment upon the Rules there given. And if a pious Maid-Servant may ſweep the Houſe to God, (as Mr. *Bolton* expreſſes it,) by conſidering it as a Duty, in the Condition in which he has called her, how much more may the Miſtreſs govern it for Him, while ſhe hath an Eye to Him who is the God of Order, and hath

aſſigned

aſſigned to all their reſpective Employ, as well in the leſs, as in the larger Societies of Men.—No Circumſpection could be greater than that in particular which Mrs. *Walker* conſtantly uſed, to prevent both the following Extremes, viz. Quarrels betwixt Fellow-Servants, and too great Familiarity betwixt Men and Maids; and if ſhe ſpied any uncivil or immodeſt Behaviour, ſhe would ſeverely reprehend them, and wiſely and gravely admoniſh them of the Evil; telling them, that *Modeſty is a Woman's Ornament, and Guard of Chaſtity, which would ſeldom or never be attempted, did not ſome Lightneſs or unſeemly Carriage embolden thoſe who aſſault it; and the Flames which ſcorch the Female Honour, are moſtly kindled by Sparks of their own Striking.**

She was abundant in Works of *Charity* and *Mercy*: Having a yearly Allowance from her Huſband for her own Perſonal Expences, the greater Part of it was conſtantly diſpoſed of for the Relief of the needy and diſtreſſed; over and above the Sums which were expended by himſelf in Acts of Beneficence. And ſhe would often ſay to him, *I think none of our Eſtate ſo well laid out as what is laid out thus, nor any Part ſo ſafe as what is depoſited in God's Hand, and committed to his Keeping.*—On ſome Occaſions ſhe would give Sums which were very large in Proportion to her Ability; as Five Guineas at a Time to the diſtreſſed *French* Proteſtants; alſo Twenty Shillings at a Time to the Briefs for both *French* and *Iriſh* Sufferers.—And beſides the *Money* which ſhe gave to the Poor in her own Neighbourhood, ſhe purchaſed large Quantities of *Cloth*, and got it made into Garments for Poor Women and

 Children;

* How happy would it be if this was conſidered by young Women in our Day, much more than it appears to be by very many.

Children; and gave a new *Blanket* to the Poor Families of the Pariſh, and to ſome out of the Pariſh, againſt every Lying-in.—She had alſo a competent Meaſure of Knowledge both in Phyſick and Chirurgery, which ſhe attained with no ſmall Induſtry, and increaſed by Experience; and not only prepared a great Variety of Medicines, but put forth her utmoſt Ability in aſſiſting the ſick and infirm, and would viſit the meaneſt Neighbour in ſuch Circumſtances, and adminiſter to them what ſhe in her beſt judgment thought moſt proper: Nor was this Kindneſs confined to the Limits of the Pariſh, but extended to ſome Diſtance.—She was anxious likewiſe to do good to the Souls as well as Bodies of her Fellow Creatures. For this End ſhe uſed to give Bibles and other good Books, *Crook's Guide* eſpecially, to the Families of the Poor round about. Her Converſe was generally very ſerious, ſavoury, and edifying. She was endued with an extraordinary Meaſure of Courage, Prudence, Faithfulneſs, to give neceſſary, kind and ſeaſonable Reproofs and Inſtructions, and would not ſuffer Sin to be upon their Souls whom ſhe had an Opportunity to reſcue from it. In ſhort, ſhe had a very awakened Senſe, and deep Impreſſions of that State which is on the other Side Death, and was full of Love and Pity to immortal Souls, and would do all ſhe could to the ſaving of her own and thoſe of others; and therefore counted all kindeſt Offices not worth the Name of Friendſhip, which had not a Tendency towards the eternal Salvation of her Friends.

Much might be ſpoken likewiſe of her *forgiving* Charity, and of the *Sincerity* and *Univerſality* of her Chriſtian Love. She would not recompence *Evil for Evil*, nor *Railing for Railing*; but *committed her Cauſe to him who judgeth righteouſly*, knowing it was

for

for his Sake that ſhe was ſometimes deſpitefully uſed. She had well ſtudied our Saviour's Sermon on the Mount, and that Paſſage eſpecially, *Love your Enemies; bleſs them that curſe you; do good to them that hate you*, &c. And ſhe thought it as true a Sign of a ſincere Chriſtian to love an Enemy, tho' a bad Man, for the natural Image of God remaining in him, as ſome do, to hate a Friend, tho' a good Man, for the renewed Image of God which appears in him.—She had a Latitude alſo in her Judgment about little indifferent Matters, and hoped thoſe of different Perſuaſions might be ingrafted into the Lord Jesus Christ. She did not think all to be Heathens, who in a few Things diſſented from the Communion in which ſhe lived. It is a true and weighty Saying, That *the prime Object of God's Love is his Dear Son, and next to that, the Image of his Son wherever he finds it*: And ſhe wrote after this Copy: *She loved the Lord Jeſus in Sincerity*; and tho' ſhe loved the whole World with a Love of *Benevolence*, ſhe loved thoſe that were choſen out of the World with a Love of *Complacency*. She had a peculiar Eſteem of, and Affection for God's People, whoever they were: Her choice Delight was in the Saints, and thoſe who excelled in Virtue.

To prepare for Death, had been her daily Work for many Years; and that great and important Event happened on *Feb.* 23d, 1690. Her Sickneſs was ſhort; but her great Work was not then to do. She began to be indiſpoſed on the Wedneſday before. The Means which were uſed for her Recovery appeared to ſucceed ſo well, that no Danger was apprehended on *Saturday Evening*. But on the Day following ſhe paſſed to her deareſt Lord, the well-beloved Bridegroom of her Soul, to begin

that

that eternal Sabbath which ſhall never be interrupted nor ceaſe. She did not ſpeak much in her Sickneſs, bring hindered by a Difficulty in Breathing, and the Swelling of her Face. What ſhe did ſpeak, was ſuitable to her holy and heavenly Life. One of the laſt Words ſhe ſpake to her Huſband, was, to deſire him to *pray with her* before he went to Church. And, as he obſerves, God was pleaſed to hide from her as well as from her Relatives the near Approach of her Death, in Mercy to them all.

Mrs. *Walker* employed ſome Part of her Leiſure Hours in the Exerciſe of her Pen; recording remarkable Mercies and Providential Occurrences, and writing down Directions and Inſtructions for the Uſe of her Children after her Deceaſe; tho' it pleaſed God to take them all away before her. Many Things in her Writings are worthy of being preſerved, for the Strain of ſerious Piety which runs thro' them. But for the Sake of Brevity, only the following Extracts are here inſerted.

An Account of the Deaths of ſome of her Children.

" My ſweet Child, and dearly beloved Daugh-
" ter *Mary*, (a tender-hearted obedient Child, of
" great Prudence, and early Piety, and exemplary
" Inclination to the Knowledge of God and the
" Concerns of a better Life,) fell ſuddenly ill of
" a Sore Throat, *Jan.* 17th, 1669, and after four
" Days Illneſs, ſweetly fell aſleep in JESUS CHRIST.
" —She was Six Years and a Quarter old when ſhe
" departed this Life. She was of a quick Appre-
" henſion, an even Temper, chearful but ſerious. I
" do not know that ſhe ever ſpoke an Untruth;
" ſhe was religious; coveted the beſt Things; much

" loved

" loved her Books; and got much of what ſhe
" read by Heart, Pſalms and divers Scriptures. She
" would often ſit reading by me for an Hour or
" two. She would be attentive at the Reading of
" the Scriptures in the Family, and aſk her Siſter
" the Meaning of ſome Paſſages ſhe underſtood
" not. She would conſtantly go alone to Prayer.
" She told one of the Maids, the Devil tempted
" her to play at Prayers; but ſhe had prayed againſt
" him, and that he did not trouble her ſo much
" ſince.—Being with her Siſters as they ſat at
" Work, ſhe told them, *all thoſe Things would be*
" *as Dirt in Heaven; and that it moſt concerned them to*
" *get their Sins pardoned, and an Intereſt in Jeſus Chriſt.*
" Four Days before ſhe died, when the Maid went
" to help her up in the Morning, ſhe told her ſhe
" *was very ſick; but God would do her good by that*
" *Sickneſs, and ſhe would love him the better for it.* In
" her ſhort Sickneſs ſhe had very ſerious Apprehen-
" ſions of Death; ſaid ſhe ſhould die, but was not
" afraid of Death.—She reſigned up her Soul with
" theſe and the like Expreſſions, *Lord let me come*
" *to thee, my Lord and my God. Lord Jeſus, receive*
" *my Spirit.* I acknowledge the Words were given
" her, but ſhe readily received, and oft repeated
" them, tho' ſhe could not ſpeak but with Diffi-
" culty. She had been ſo affable and winning to
" all, Rich and Poor, that many ſhed more Tears
" for her, than at the Departure of their own
" Children.—How partial ſoever this Relation may
" ſeem to any, and as from bribed Affection, yet
" I aſſert the Truth to God's Goodneſs, who hath
" ordained Praiſes in the Mouths of Babes and
" Sucklings, and hath, I humbly hope, perfected
" the ſame in the Conſummation of her Eternal
" Bliſs.—Lord, I bleſs thee, that of Eleven, for

" whom

" whom I praiſe thee, thou haſt yet ſpared me two. " I beſeech thee, if it may conſiſt with thy good " Pleaſure, to continue them in this World, keep- " ing them from the Evil it, to a good Old-Age, " choice Inſtruments of thy Glory. Good Lord, " ſanctify them with thy Grace and Holy Spirit, " and with an indelible Character and Inſcription " ſtamp thine own Image on them, that they may " be thine by Grace and Adoption. Lord, be " thou their God and Portion. I beſeech thee put " them not off with any Thing leſs than thyſelf!"

The following is her Account of the Death of her Daughter *Elizabeth*: " She was Sixteen Years, " Three Months, and Eleven Days old when ſhe " died. After Fourteen Days Sickneſs of the " Small-Pox, ſhe changed her corruptible State, I " humbly hope, into Immortal Glory, where ſhe " ſhall never ſin, and the Effects of Sin ſhall be " no more. The Ground of my Comfort is, her " ſweet Inclination to the Things of God and her " Soul's Concerns, as to her Eternal State, unto " which ſhe is gone unſpotted from the groſs De- " filements of the World. Beſides a blameleſs " Converſation, free from groſs Enormities, ſhe " was very conſcientious in the Duties of Religion. " She was meek of Spirit, very humble, and cha- " ritable to the Poor, as far as ſhe had wherewith " to do it; was very tender-hearted, fearful of Sin, " and of being found an Hypocrite. She worſhip- " ped God twice a Day in ſecret Prayer; in the " Morning ſhe read the Scriptures, and in the Af- " ternoon ſpent an Hour or more in reading good " Books. She exhorted others to ſerious Piety; " and in Time of Health would be adviſing the " Servants privately to be religious, and to take " heed of putting off their Return to God. She

" had

" had deep Impreſſions of God's Spirit on her
" Heart when Twelve Years old; and had alſo
" Experience of Spiritual Temptations, but re-
" ſiſted them with Abhorrence.—In her laſt Sick-
" neſs, ſhe often aſked me to pray with her;
" and expreſſed herſelf very underſtandingly and
" piouſly in prayer. She often ſaid, ſhe ſhould
" die; but if the Lord pleaſed to ſpare her, ſhe
" wiſhed to ſerve him better. She deſired her Fa-
" ther and myſelf to forgive her, in what ſhe had
" at any Time offended us; and was troubled for
" ſeveral ſmall Things, which were little or no
" Offence: And this Teſtimony, I bleſs God, I
" can give of her, that few Children exceeded her
" in dutiful Obedience to her Parents.—She would
" ſometimes ſay to me, My dear Mother, you
" cannot conceive what your poor Child endures;
" But then ſhe would bleſs God that what ſhe ſuf-
" fered was not Hell, where the Damned have not
" a Drop of Water to cool their Tongue: And
" ſaid, What is all that I feel, compared to the
" Sufferings of my Saviour?—She deſired that
" what Money ſhe had, might be given in the Pa-
" riſh to ſome poor People whom ſhe named;
" which was done accordingly.—The Lord was
" pleaſed to ſtir up much Sympathy and Compaſ-
" ſion in his People, with many Prayers for her in
" her Sickneſs, and for us ſince; and tho' it pleaſed
" God to deny them for her longer Continuance
" in this World, yet we have great Cauſe to hope
" that thoſe Prayers are not loſt, but for the Me-
" rits and Mediation of her Redeemer and Saviour
" Jeſus Chriſt, are granted to an higher End in Eter-
" nal Bliſs.—Lord, ſanctify this heavy Affliction
" to us, and ſhew me in particular why thou con-
" tendeſt with me. Give me to know the forfeit-

" ing

" ing Cauſe on my Part, which moved thee to
" ſmite with ſo ſevere a Stroke. I bleſs thee that
" thou haſt ſpared to me my dear Huſband; I be-
" ſeech thee mightily to ſtrengthen him with the
" Gifts and Graces of thy Spirit, and give him a
" long Continuance in this Life, to be inſtrumen-
" tal to thy Glory, and the Benefit of thy Church
" and People, and at laſt the full Fruition of thyſelf
" in Eternal Glory. I bleſs thee that thou ſtill
" entruſteſt us with one Child. Enable us with
" Wiſdom and Diligence to exhort, inſtruct, and
" train her up for thee!"

The following is her Account of the Departure of her laſt ſurviving Child: " I acknowledge, very
" deſervedly for my Sins the Lord hath taken from
" us out of this Life our only One, the dearly be-
" loved Daughter, and Child of my choice Affec-
" tions, Mrs. *Margaret Cox*. She was married
" *Feb.* 1ſt, 1675. The 19th of November fol-
" lowing ſhe was delivered of a Son. She conti-
" nued pretty well two or three Days; and then
" ſickened of a Fever, and died *Dec.* 5th.—But
" God in the Midſt of his juſt Judgments remem-
" bered his Mercy to us, ſpared the little one, and
" hath received the Motherleſs Babe into Cove-
" nant with himſelf by Baptiſm. I bleſs God, he
" is the Son of good Parents; his Father a very
" ſober and good Man; his dear deceaſed Mother
" was a well accompliſhed Woman, both in Na-
" ture and Grace; to God's Praiſe I do make my
" Acknowledgments. I bleſs God ſhe lived very
" deſirable, and died much lamented. She was a
" very loving, dutiful Child to her Parents, an
" endearing Wife to her Huſband, and very ac-
" ceptable to all his Kindred. God was pleaſed to
" make her married State very ſatisfactory to her-

" ſelf,

" ſelf, and all concerned; and tho' he was pleaſed
" to conclude it in ſo ſhort a Time, yet he filled it
" with the cloſe crouded Manifeſtations of his Love
" and Favour to her; yea and her whole Life alſo
" from her Cradle to her Grave.—When about four
" Years of Age, on Days of Prayer and Faſting,
" ſhe would ſit by me the whole Day, and at
" Prayer hold up her little Hands, which in her
" riper Age, having contiuued therein from her
" Childhood, ſhe performed more underſtandingly.
" She was conſtant in Religious Duties, and very
" converſant in God's Word, the Holy Bible, and
" other good Books which her Father or myſelf
" recommended to her. She conſtantly, at leaſt
" twice a Day, made her Addreſs to the Throne
" of Grace in Prayer. When ſhe was very young,
" ſhe would give an Account of a Sermon, and
" repeat moſt of the Particulars, or Heads of it.—
" She would excite others, not only in her own
" Practice, but by her Counſels, with Reſpect to
" their Soul's Concerns.—Amongſt other good Ad-
" vices, (as her Dear Huſband ſince her Death
" hath informed me,) ſhe ſaid to him, That
" ſhe did not doubt but he prayed alone, as ſhe
" herſelf did, before he married her; and deſired
" him to continue the ſame, that not one Prayer
" might be loſt thro' their *Joint-Prayer* which they
" uſed once a Day, beſides Publick and Family
" Worſhip. They oft ſaid that Nothing ſhould
" oblige them to each other more, than their mu-
" tual Love to each others Souls, in helping one
" another in their Way to Heaven. I bleſs God
" for his ſignal Kindneſs to her, in him who was
" ſo near and dear to her; not only making them
" one Fleſh, but one Soul, and both one Spirit
" in himſelf.—In the Time of her Travail, and

" following Sickneſs, ſhe was very meek and pa-
" tient. The Diſeaſe deprived her of her Under-
" ſtanding; but I bleſs God, that ſo guarded her
" Tongue, that ſhe did not diſhonour him; and
" that when he was pleaſed to give her ſome little
" Relaxation of her Diſeaſe, ſhe expreſt herſelf
" piouſly; and deſired of her Relations the care-
" ful and good Education of her Child. Bleſſed
" be the Lord for his Grace beſtowed upon her,
" that her Evidences for Heaven were not to ſeek
" upon her Dying-Bed! In this Perſuaſion, Lord,
" quiet my Heart, that I may acquieſce in thy
" unerring Wiſdom. Scatter the Miſts of my un-
" ruly Paſſions, that hinder the View of thy re-
" conciled Face. Pardon my Sins which have
" provoked thee to this Manifeſtation of thy Diſ-
" pleaſure againſt us, bereaving us of our Chil-
" dren, ſo that out of Eleven none remains!"

Train up a Child in the Way he ſhould go; and when he is old he will not depart from it. Prov. xxii. 6. This was remarkably fulfilled in Mrs. *Walker's* Children. They were trained up in the Way they ſhould go, and did not depart from it. The Lord accompanied his own Means with his effectual Grace. Thus godly Parents have the greateſt Encouragement to bring up their Children in the Nurture and Admonition of the Lord; and to hope that their Prayers and Endeavours will not be in vain.—One chief and evident Reaſon why moſt Children are careleſs, hardened and ungodly when they grow up, is, becauſe a truly Religious Education is ſo exceedingly uncommon in the World, and even in the Profeſſing World. In the preſent Day, wherein Goſpel Light abounds, many get Religious Notions into the Head, and profeſs to be for the Goſpel, and on the Side

Side of Religion; But how few walk as becomes it? How few ſeem to have any Idea of thoſe great Duties in particular, of ordering their Families, and bringing up their Children, for God? It is greatly to be lamented, that ſo many who profeſs to know God, in Works deny Him.—Ye profeſſing Parents, awake, and ſet yourſelves in earneſt to follow the Example of this *pious Mother*. Inſtruct and reſtrain your Children; teach them to pray; and ſet before them a conſtant Example of Prayer, and every other Branch of ſerious Godlineſs; and then ye may hope to have Comfort in them, as ſhe had, both in Life and in Death.

Marks of a Regenerate State, by Mrs. Eliz. Walker. For the Uſe of her Children, and to teach them how to try and examine the State of their Souls towards God.

" Do you conſent to the *Law* of God, that it " is *true* and *righteous*?

" Have you perceived yourſelf *Sentenced* to *Death* " by it; being *condemned*, and *convinced* of your " natural, undone Condition?

" Have you ſeen the *utter Inſufficiency* of every " Creature, either to be in *itſelf* your *Happineſs*, or " the *Means* of curing this your *Miſery* and making " you *happy* again in God?

" Have you been *convinced* that your *Happineſs* is " only in God as the *End*, and in *Chriſt* as the *Way* " to him, and the *End* alſo, as he is *one* with the " Father; and perceiveſt thou that thou muſt be " brought to *God* by *Chriſt*, or Eternally Periſh?

" Have you ſeen hereupon an abſolute *Neceſſity* " of your enjoying *Chriſt*, and the full *Sufficiency* " that is in him to do for you whatſoever your " Condition requireth, by Reaſon of the *Fulneſs*

" of his *Satisfaction*, the *Greatneſs* of his *Power*, the " *Dignity* of his *Perſon*, and the Freeneſs of his " Promiſes?

" Have you diſcovered the Excellency of this " Pearl to be worth the ſelling all to buy it?

" Hath this been joined with ſome *Senſibility*, as " the *Conviction* of a Man that *thirſteth*, of the " Worth of *Drink*; and not been only a Change " in *Opinion*, produced by *Reading*, or *Education*, as " a bare *Notion* in the Underſtanding?

" Is there an *Abhorring* of all *Sin*, tho' your " *Fleſh* do tempt you to it?

" Have both your *Sin* and *Miſery* been a Burden " to your Soul, and if you could not *weep*, yet " could you heartily *groan* under the unſupportable " *Weight* of both?

" Have you renounced the *hidden* and *unfruitful* " *Works of Darkneſs*, having no *Fellowſhip* with " them, but with *Courage* and *Zeal* for God *reprove* " *them?*

" Do you labour to be *holy* in all Parts of your " *Converſation*, watching over your Ways at all " Times, and in all Companies?

" Do you make *Conſcience* of the *leaſt* of God's " Commands as well as the *greateſt*, avoiding idle " Words, and vain Jeſting; abhorring all reproach- " ful Speeches, as well as violent Actions?

" Do you *love*, *eſteem*, and *labour* for the power- " ful Preaching of the Word above all Earthly " Treaſures?

" Do you *honour* and highly *Account* of the *truly* " *godly*, and delight in the Company of ſuch as " ſincerely fear God above all others, eſteeming " them the *excellent of the Earth?*

" Are you *careful* of the *Sanctification* of the Sab- " bath, neither daring to *violate* that Holy Reſt by

" Labour

" Labour or Pleaſure, nor to *neglect* the Holy Du-
" ties belonging to God's Service, publick or
" private?

" Do you not *love* the *World*, neither the *Things*
" of the World, but heartily *deſire* and *love* the
" Things that concern a better Life, and ſo do in
" ſome Meaſure *love the Appearing of our Lord Jeſus*
" *Chriſt?*

" Can you *forgive your Enemies*; are you *eaſily*
" *entreated*; deſirous of Peace, and to do good to
" them that *deſpitefully uſe you?*

" Do you ſet up a daily Courſe of ſerving God,
" and that with your Family too, if you have any;
" and *renouncing* your own *Righteouſneſs*, truſt only
" to the *Merits* of JESUS CHRIST?

" Have you turned all your *Idols* out of your
" Heart, ſo that the *Creature* hath no more the
" *Sovereignty*, but is now a Servant to God, and
" JESUS CHRIST?

" Do you *accept* of Chriſt as your only Saviour,
" and expect your *Juſtification*, *Recovery*, and *Ever-*
" *laſting Happineſs* from him alone?

" Do you alſo take him for your *Lord* and *King*,
" and are his *Laws* the moſt powerful *Commanders*
" of your Life and Soul?

" Do his Laws prevail againſt the Commands of
" the *Fleſh*, of *Satan*, and the *greateſt* on Earth that
" ſhall *countermand?*

" And againſt the greateſt *Intereſt* of your *Credit*,
" *Profit*, *Pleaſure* or *Life*, ſo that your *Conſcience*,
" *Soul*, *Body*, *Life*, is directly *ſubject* to Chriſt
" alone?

" Hath he the *higheſt Room* in your Heart and
" Affections, ſo that tho' you cannot love him as
" you *would*, yet Nothing elſe is *loved ſo much?*

" Have you made an hearty Covenant with

" him, and delivered up yourſelf accordingly to " him, to be his for ever, without Reſerve?

" Do you take yourſelf for *his* and not your " *own*; is it your utmoſt Care, and watchful *En-* " *deavour* that you may be found *faithful* in his " Covenant, and tho' you fall into Sin thro' *In-* " *firmity*, you would not *renounce your Bargain*, nor " change your *Lord*, nor give up yourſelf to any " other *Government* for all the World?

" And if this be truly your Caſe, you are one " of *God's Children* and *People*, and as *ſure* as God's " Promiſes are *true*, there is an *happy* and *bleſſed* " *Eſtate* for you; only ſee that you abide in Chriſt, " and continue to the End; *for if any draw back,* " *his Soul ſhall have no Pleaſure in them.*"

Prov. xxxi. 30. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, ſhe ſhall be praiſed.*

LIEUTENANT ILLIDGE.

(From the Account of his Life, printed in 1710.)

MR. *Richard Illidge* was born in *Weſton* in the Pariſh of *Wiburnbury* in *Cheſhire*. His Father once intended him for the Miniſtry, he having a very good Capacity for Learning; But neither his Father's Abilities, nor his own Inclination would permit it. However he made good Proficiency in School-Learning.

When

When he was about Fifteen Years old, being a younger Brother, he was put Apprentice to a Shoemaker in *Nantwich*, whom he ſerved faithfully. When out of his Time, he went about to divers Cities and Towns, to improve himſelf in his Trade. At laſt he came to *London*, where he ſtaid about a Year; and it was a Satisfaction to him in his old Age, that in all that Time he did not remember that he had *neglected the religious Obſervation of one Sabbath; and that he did not keep ill Company,* or frequent ill Houſes.*

His Father and Mother were religious, and brought him up in the Fear of God. He relates in ſome of his Papers, that when he was about Ten or Eleven Years of Age, there was a ſolemn Faſt kept in *Nantwich* Church, upon Occaſion of a great Drought, where his Father and the Family attended. Divers Miniſters preached; but he was particularly affected with a Sermon of Mr. *Burghall's* of *Acton*. His opening the Evil of Sin, and Man's Miſery becauſe of it, brought many Tears from his Eyes. After this he betook himſelf to ſecret Prayer, and reading good Books, and took Pleaſure in hearing the Word, to which he all along continued a ſtrong Affection.

He was at *London* at the Return of King *Charles* II. And the Spring following came down to *Nantwich*, married *Mary* the Daughter of *Richard Price*, and ſet up his Trade, which he followed Seventeen Years.—But his Genius led him more to that ancient, innocent, and honourable Employment of Huſbandry, which, he ſaith, was his chief worldly Delight; and therefore when he was about Forty Years old, he took a Rack Leaſe of a Farm near *Nantwich*,

* How very different is it with moſt young Perſons in our Days!

Nantwich, on which his Father and Mother lived and died. It was looked upon by ſome as a hard Bargain: But, by the Bleſſing of God upon his great Ingenuity and Induſtry in improving the Land, he lived very comfortably upon it for Thirty Years, *rejoicing*, with *Iſſachar*, *in his Tents*.—After he married and ſet up his Trade, he was taken into the *Militia*, and continued an Officer therein to his Death. He was of a lively, active Temper, very bold, and would turn his Back on no Man, but not abuſive or quarrelſome; he loved the Soldiers, and was beloved by them; he took great Pleaſure in military Affairs, and had good Judgment in them, which recommended him to the Eſteem of his ſuperior Officers.

But this proved a great Snare to him; For tho' he fell not into that Height of Profaneneſs that many do, yet he left off to watch and be ſober, and for ſeveral Years lived a vain and careleſs Life, drinking and mis-ſpending his Time and Money; excuſing it to himſelf, that this was the Way to oblige the Gentlemen, for the promoting of his Trade. His Reflections upon this long after, are, "Thrice happy are they, who not only remember their Creator in their Youth, but continue to do ſo from their Youth up; which I confeſs, to my Sorrow and Shame, I have not done. I often ventured wickedly upon Sin, againſt Knowledge and Conſcience, quenched the Spirit, and neglected the Day of Viſitation: I have been a great Sinner; but through Grace, a penitent Sinner."

The chief Thing that induced him to leave off his Trade, and retire into the Country, was, becauſe he was weary of this evil Courſe of Life, and deſirous to break off from that Company which he found to be a Snare to him; and he walked circumſpectly

cumſpectly afterwards, and kept a more ſtrict Watch upon himſelf.—He ſet down what were the Prayers, which, with many Tears, he offered up to God, upon his having been led into ſinful Ways. "Good Lord, ſaith he, in Mercy give me Strength and Power to overcome this, and all the Enemies of my Salvation; and hereafter to reſiſt all ſuch Temptations, both from Men and Devils; In tender Mercy, look down upon me, thy poor, unworthy, ſinful Creature, even one of the worſt of thy Creation, becauſe I have known thy Will, but have not done it. If thou ſhouldeſt be ſtrict with me, I were undone to all Eternity: Strike this Rock, O Lord, that the Waters may guſh out, even Floods of Tears. O waſh me in the Blood of Chriſt, and I ſhall be whiter than Snow."—He ſaid to one who was no Company-keeper, "I wiſh I had done as you have done; If I were to ſpend my Time over again, I would never keep Company with thoſe that are given to Drinking."—Being once at a Feaſt, where full Glaſſes were preſſed, his Pariſh Miniſter, Mr. *Jenks*, took him aſide, and begged of him not to humour ſuch Sots, to his own Ruin. This good Caution confirmed his Reſolution, and made him more afraid than ever of ſuch Company; and thro' the Grace of God, he got the Victory over Temptations to this Sin.

Let Drunkards read this, and tremble; for this Sin will certainly be *Bitterneſs in the latter End*, how light ſoever they make of it. Let them know, that they muſt either weep for it, and bewail it with godly Sorrow, and by a holy Violence break off from it, and become ſtrictly ſober, as this good Man did; or they muſt drink of the Cup of the Lord's Wrath, which is poured out without Mixture,

ture, in a Lake of Fire and Brimſtone, where there is Weeping, and Wailing, and Gnaſhing of Teeth, and not a Drop of Water to cool the Tongue. For, whatever they think, the God of Truth hath ſaid, 1 Cor. vi. 10. *Drunkards ſhall not inherit the Kingdom of God.* Deut. xxix. 19. *They ſhall not have Peace, who go on to add Drunkenneſs to Thirſt.*— And let not thoſe who are unhappily entangled in Temptations to this Sin, deſpair of getting the Victory over it, through the Grace of God; which will not be wanting to thoſe who deſire it, and pray for it, as this Man did, and are careful, and faithful in the Uſe of all proper Means of obtaining that Grace.—And let thoſe who are out of the Way of Temptations of this Kind, be careful to keep themſelves ſo, and bleſs God that they are ſo happy as to be Strangers to this heinous and Soul-deſtroying Sin, which is the Ruin of ſuch Multitudes of Souls.

—When he attained the Age of Fifty-ſeven, both his Father and Mother died; and that Conſideration, with ſome others, awakened him to a more ſerious Concern than ever, about his own great Change, and his everlaſting State, and to a ſtill cloſer Application to the Buſineſs of Religion. He began to be more ſerious than before, in Prayer, Reading, and other devout Exerciſes. It was then that he ſet himſelf to write down his Reflections and Obſervations upon himſelf, his Meditations and pious Breathings towards God, Memorandums of the Sermons he heard, and Collections out of the Scriptures and other pious Books, with ſome Account of remarkable Providences.

The Reaſons he gives for employing himſelf thus are, becauſe he made it his chief End to honour the great God of Heaven and Earth; and his

chief

chief Buſineſs to endeavour the Salvation of his own precious and immortal Soul; becauſe he would often meditate on Death, that he might prepare for his great Change; becauſe he would thus employ his vacant Hours, that he might keep from Idleneſs, and idle Company. He hoped likewiſe, that this Practice might increaſe his Knowledge, ſtrengthen his Faith, and enliven his Hopes; and that it might be beneficial to his Grand-Children, whom he deſired to take the ſame Method.—He tranſcribed thoſe Paſſages out of the Bible and other good Books which he himſelf was particularly affected with; and which when they were collected and put together, would be the more ready for his Uſe and Meditation; and he judged that the writing of them over, would the better fix them in his Memory; and both the writing and reading of them, was pleaſant and delightful to him.

The following Paſſages are gleaned out of many to the ſame Purport in his Writings, and for more Clearneſs are reduced to proper Heads.

1. His *deep Concern about his Soul and Eternity.* "Surely (ſaith he) there is an immortal Spirit dwelling in this fleſhly Tabernacle, of more Value than all earthly Things; for it muſt live to all Eternity, either in Bliſs or Woe. This never-dying Soul I value above all Things here below: There is no greater Folly or Madneſs practiſed in this World, than over-caring for the Body, and neglecting the immortal Soul. Even Heathens by the Light of Nature, did ſet a great Value upon the Soul of Man; and ſhall not I then, who own myſelf a Chriſtian, and have the Light of the Goſpel, and the Knowledge of Chriſt, and many other Benefits which tend to the Advantage of my Soul; ſhall not I above all Things prize and take care of my immortal

mortal Part? Sad and miſerable is their Condition, who neglect their own Souls, as the Generality of Men do. O my Soul, let it be thy chief and continual Care to ſeek and ſecure Heaven."—As he was walking in his Fields, and looking on his Improvements, he ſaid to a Friend that was with him, "*All proſpers if the Soul proſpers.* All my Concerns here below will ſhortly end in Death, and therefore it is my Soul that I ſet ſo high a Value upon, as the moſt precious Jewel in the World, bought with the precious Blood of the Son of God."—He writes this ſaying of Mr. *Mede's*, "O take heed thou art not found overvaluing other Things, and undervaluing thy precious Soul. Shall thy Fleſh, nay, thy Beaſt, be beloved, and thy Soul ſlighted? as if a Man ſhould feed his Dog, and ſtarve his Child."—In a Letter, he writes thus, tho' to an Inferior, "I deſire two Things of you, 1ſt. A frequent Part in your Prayers. 2dly. When you ſee or hear of any Thing amiſs in my Converſation, that you would reprove me ſharply; I ſhall take it kindly."

2. His *Exerciſe and Expreſſions of Repentance.* "It is my Heart's Deſire to repent of all my Sins. And I humbly and earneſtly beg of God, that he would herein aſſiſt me with his Holy Spirit. 'Tis with Sorrow and Shame, that I call to Mind my Sins, the Sins of my whole Life, humbly confeſſing them to Almighty God. Lord, I repent; accept my Repentance through my bleſſed Saviour; in whoſe Merits is my *only* Hope of Salvation. O ſeal my Pardon in the Blood of my Saviour, whom I ſtedfaſtly would believe in. Lord, accept Sighs for Tears: O that I could weep a Flood of Tears for my Sins! O vile Wretch that I am, who ſhall deliver me from this Body of Sin and Death? I

deſire

deſire to continue my Repentance to my laſt Moments, and *to die repenting.*"—Many Confeſſions and Lamentations of Sin are to be found in his Papers, with Petitions for Mercy; ſuch as theſe: "O God, when I call to Mind the Sins of my Youth, the many and great Offences which I ungratefully committed againſt thee my God; and when I conſider my preſent State, how ſubject I am to Failings and Infirmities, I am almoſt ready to deſpair, and am full of Doubts and Fears; but when I call to mind thy Goodneſs and Mercy, and the Sufferings of my Bleſſed Redeemer for me, I conceive ſome Hopes. —Lord, I am a ſinful unworthy Creature, that have made no ſuitable Returns for thy great and many Mercies. Thou mighteſt juſtly have cut me off, and thrown me into outer Darkneſs long ago; but, good Lord, pardon my Sins, and be reconciled to me, thro' the Merits of my bleſſed Saviour.—I cannot melt into Tears, as I ſhould for my Sins; but when I conſider what my dear Saviour ſuffered for my Sake, I find my Mind greatly troubled, and the Hardneſs of my Heart is my Grief: Where muſt I ſeek for Succour, but from thee, my God? O help and deliver me for thy Mercies' Sake! O let me cry out with the Jaylor, *What ſhall I do to be ſaved?*—The longer I live, the more ſenſible I am of my own Infirmities, Hardneſs of Heart, Diſtraction in Duty, Want of Zeal in the Service of God. Theſe are my Grievances. *The Spirit is willing, but the Fleſh is weak. O wretched Man that I am! My Sin is ever before me!* But I am reſolved, by the Help of God, it ſhall have no Reſt or Quiet in my Heart."

3. His *particular ſtriving againſt Paſſion and Haſtineſs of Spirit.* "Lord, thou knoweſt my Frame: I humbly confeſs to my Shame and Grief, that I have

 been

been paſſionate and impatient: It is a Miſery that has too much attended me in the whole Courſe of my Life; The Lord in Mercy pardon me, and change my corrupt vile Nature. Lord, give me Patience and Meekneſs, and an humble Spirit, that I may bear with Submiſſion all the Afflictions that come from thee, and all the Injuries that are offered me by Men!"—Through the Grace of God, he got very much the Maſtery of this Corruption in the latter Part of his Life.—He found great Advantage againſt this Sin, by the frequent receiving of the Lord's-Supper: "When, ſaith he, I meet with Wrongs and Abuſes, which diſturb and vex my Mind, I preſently conſider that I am a Chriſtian, that I was lately at the Lord's Table, and muſt appear there again ere long, and how dare I then harbour Malice and Revenge?"

4. His *Doubts and Fears about his ſpiritual State, with his good Hopes and Reſolutions.* "When I inſpect the State of my Soul, Doubts and Fears ariſe: Eſpecially when I recollect the Number and Greatneſs of my Sins, and obſerve the preſent Hardneſs of my Heart, and that I am ſubject to a wandering Fancy and Diſtractions in Duty, God ſeems to frown and to withdraw himſelf from me. It is Sin that is the only Cauſe of this my Miſery. But when I think of God's Mercies and Chriſt's Merits, and the comfortable Promiſes of the Goſpel, my Hope revives. Lord, my Sins are great, but thy Mercies are greater; therefore I will never deſpair; if I periſh it ſhall be at thy Feet. *In thee, O Lord, do I put my Truſt, let me never be confounded.*—My Heart is hard, my Affections dull, I am often lukewarm, and unfit for holy Duties: Lord, it is thou alone that canſt help me, and vain is any other Help; Of myſelf I can do nothing; I have none to fly to but

but thee; Chriſt is the Rock on which my Foundation ſhall be laid: O pluck me as a Brand out of the Fire! Thou haſt ſaid, *Come unto me, all ye that labour and are heavy laden, and I will give you Reſt.* Theſe are comfortable Words to a poor Sinner; aſſiſt me by thy Spirit, good Lord, that I may embrace them, and rightly apply them!"

It was ſome Encouragement to him when he read the Lives of pious Men, to find that they had the ſame Exerciſes, particularly that of Mr. *Philip Henry*; "If ſuch an eminent holy Man, (ſaith he,) that lived a Life of Communion with God, yet complained of Wanderings and vain Thoughts in Duty, &c. I will not deſpond who have the ſame Burdens to complain of."

5. His *Self-Examination and Evidences for Heaven.* "The Light of God's Countenance, an Intereſt in Chriſt, and the Aſſiſtance of his holy Spirit, I deſire above all worldly Treaſures.—Lord, thou knoweſt all the Secrets of my Heart, and all my Thoughts afar off, all my preſent Deſigns and Purpoſes, which, I hope, are well intended; but I want thine Aſſiſtance: The Heart is deceitful, and doubtleſs mine as bad any; how then ſhall I judge of my ſpiritual State, when moſt judge too favourably in their own Caſe! If the Heart be filled with Sin, and ſo continues with Delight, there is no Room or Habitation for Chriſt in it. O that I could put away all the Evil of my Doings, and repent with that Repentance which is not to be repented of! So far as I know my own Heart, theſe are my unfeigned Deſires.—Let me not cenſure others, but begin at Home, and examine my own Conſcience, and judge my own Heart.—Some of my Weak imperfect Evidences for Heaven, are theſe; (1.) My Hope is built purely upon the Mercy of God, and the Merits of Chriſt.—(2.)

My Deſigns, Endeavours, and Reſolutions are for that which is good.—(3.) It is my Deſire, Delight, and Practice to hear the Word of God preached.—(4.) I have a great Eſteem for all that love and fear God, of what Perſuaſion ſoever.—(5.) I find an unfeigned Love to what is pleaſing to God, and Hatred to, and Grief for, that which diſpleaſes him.—(6.) It is a very great Trouble to me, to hear the Name of God profaned, or his Word undervalued, or Evil-ſpoken of.—(7.) I am averſe to Law-Suits, and to my Power a Peace-Maker.—(8.) I have been always willing and deſirous to keep Holy the *Lord's-Day*.—(9.) There is not that Perſon living that I envy or hate, or ſeek to be revenged on; if any hate me, I pray God forgive them, for I forgive them freely.—(10.) Tho' I have been a vile Sinner, yet, I hope I can truly ſay, I am a penitent Sinner, and deſire from the Bottom of my Heart to ſorrow for all my Sins, and to forſake them.—(11.) I had rather have an Heart to love God above all, and to love him perfectly, than have all the Riches, Honours, and Pleaſures in the World. I had rather loſe all Things, than the Grace and Favour of God, and the Benefit of Chriſt, and the Holy Spirit. I hope I can truly ſay with Mr. *Corbet*, (in his *Enquiry into the State of his Soul*,) I have choſen the Lord for my Portion; I take up my Reſt in him, and not in the Creature; to love, fear, admire, and bleſs him, and to have Communion with him, is my chief Joy. I am heartily grieved for loving God ſo little, yet I am certain I love nothing more than God; and in my Eſteem and Choice, I prefer a heavenly Life above all Things upon Earth."

6. His *Contentment with his Lot, and gracious Contempt of this World.* He had but little (in Compariſon) of the good Things of this preſent Time; yet

yet he often ſaid, "I have Enough of this World, and as much as I deſire;" and that he would not thank any one to give him an Hundred Pounds a Year; for (ſaid he) "I have Enough to maintain me, and am content with it; and if I had ſuch an Addition to what I have, inſtead of doing me good, it might perhaps do me hurt."—Thus *Godlineſs with Contentment is great Gain.*

7. His *Private and Family Religion.* It appears by his Papers that he converſed much with God in Solitude. Thus he writes; "It is my real Purpoſe and full Reſolution, to do theſe two Things, as God ſhall enable me: (1.) To fall down on my Knees three Times a Day to pray and give Thanks to God: So *Daniel* did, and *David* Evening, Morning, and at Noon.—(2.) That the firſt and laſt Thoughts of every Day ſhall be of God; and that as ſoon as I lie down, I will call to mind the Paſſages of the Day: And how can I ſpend my Time better when I am awake in the Night, than in communing with God and my own Heart? I know the fitteſt Poſture for Prayer is upon our Knees; yet, I believe, God will accept of Prayers and Ejaculations from his People at any Time in any Place, if they come from an upright Heart."—He much eſteemed a Book, called *The Liberty of Prayer*, written by the Rev. Mr. *Jenks*, Rector of *Harley*; and read it much. He was for praying *always with all Prayer*, and deſpiſed neither Prayers *by a Form*, nor *Extempore* Prayers, thinking each to have their Excellencies at ſeveral Times, and that he who truly loves Prayer, will love both.—In his Family he prayed daily; and read the Scriptures, or cauſed them to be read; and ſung Pſalms. There he uſed *mixt Prayer*, as Dr. *Fuller* calls it, partly a Form, containing the eſſential Parts of Prayer, but adding

many moveable Petitions to it, as the Spirit of God enabled him, and as there was Occaſion.—"A prayerleſs Family (ſaith he) is no better than a Beaſt-Houſe; and indeed a Den of Thieves, where God is robbed of his Tribute, and Souls of their Benefit."

8. His *Worſhip of God in Publick.* He attended the Publick Worſhip of God in his Pariſh-Church every *Lord's-Day*, and was ſure to come early, tho' he was nearly two Miles diſtant; and he could ſay he had never been abſent from it on any *Lord's-Day* of ſeven Years, except twice, and then his Occaſions called him to other Churches. At Noon on the *Lord's-Day*, a Chapter was read to his Family, a Pſalm ſung, and concluded with Prayer.—He wrote down, when he came Home, the Text, and what he could remember of the Sermons, that he might have the Benefit and Comfort of reviewing them afterwards.*—He was in a ſpecial Manner exemplary, for his diligent and ſerious Attendance on the Ordinance of the *Lord's-Supper*, and made very ſolemn Preparation for it. "According to the dying Charge of my Lord and Saviour Jeſus Chriſt, (ſaith he,) I do frequently attend at the Lord's *Table*, and do that *in Remembrance of him.* I have found great Benefit by frequent Communion; and am ſorry when I ſee but a ſmall Appearance at the *Lord's-Supper.* Some are abſent becauſe they love their Sins, and will not part with them, and ſo ſlight their Souls. Others are abſent upon a Miſtake, that they can never be well-prepared to receive, and through groundleſs Fears; And others, becauſe they over-charge

* N. B. Mr. *Illidge* did not go from Church to the Ale-houſe, which is the ſhameful Practice of ſome in our Day, utterly diſregarding all that they have heard, and acting as if they had no Souls.

charge their Hearts with the Cares of this World. Mr. *Jenks* our Miniſter told us, All worldly Buſineſs is either lawful or unlawful: That which is unlawful, in the Name of God renounce it; that which is lawful and uſed with Moderation, rather fits a Man for the Sacrament than otherwiſe."—At one Time he writes; "At this Sacrament my Heart was but dull and ſluggiſh. God be merciful to me a Sinner." At another Time; "I did appear at the Lord's-Table, I hope, to the Advantage of my Soul; I found much Joy and Comfort in the Ordinance, and it was very delightful to my Soul."—When he received the Sacrament on Account of his Office, he writes; "I doubt there are many who come upon this Occaſion, and neglect the Duty at other Times; but let me begin at Home, and not judge other Men, but examine myſelf."

9. His *Thankfulneſs to God for the Mercies he had received.* He often expreſſeth himſelf much affected with the Goodneſs of God to him, *the Memory of which he abundantly utters.* In Auguſt 1697 he thus writes; "This being the 60th Year of my Age, I thank my God who hath ſpun out my Days to this Length. I praiſe the Lord, that he hath made me a reaſonable Creature, a Man, and not a Beaſt; a Chriſtian, and not a Heathen; that he hath planted me in a *Proteſtant* Nation, bleſſed with the Light of the Goſpel, which I value above all Things. *Come, behold the Works of the Lord, what he hath done for my Soul!*—I have a Competency to live upon; tho' it ſeems but little in the Eyes of ſome, yet, I bleſs my God, I think it ſufficient, and am therewith well content.—If I look back, and review the Mercies of my Life, they are innumerable!"—How may this good Man's Thankfulneſs to God, ſhame thoſe who have far greater Abundance, and

ſeldom

ſeldom think of their Obligations to the God of their Mercies?—He oft expreſſed his Thankfulneſs for Publick Mercies; for Peace and Plenty, and Health in the Nation, and eſpecially our happy Enjoyment of the Goſpel; that not only our civil Rights and Liberties, but our Religion is ſecured to us by Law.—" Sure (ſaith he) no Nation in the World enjoys more Mercies than we in *England* do at this Time. How great is the Patience of God towards us, tho' our Sins cry aloud for Vengeance; and we are very ungrateful for our Mercies. Some do not like *the preſent Government*,* others *grudge at the Taxes*, and ſome are ſcarce content with any Thing; not conſidering the Calamities of other Nations.

10. His *Zeal for the Suppreſſion of Vice and Profaneneſs.* When the Miniſter of his Pariſh, and others of his Neighbours, well affected to Religion, joined in a Society to promote the Deſign of her Majeſty's pious Proclamation, *for the preventing and puniſhing of Vice, Profaneneſs, and Immorality*; he was an active Man among them; and tho' many oppoſed this good Work, and reproached them that acted in it, yet he knew he had the Law of God and of the Land on his Side, and was not diſcouraged in it. This good Deſign was countenanced and encouraged by the Arch-Biſhop of *Canterbury's* Circular Letter, and by the Sermons of other Dignitaries of the Church. It was therefore a great Surprize and Grief to all good Men, to find thoſe Societies miſrepreſented and abuſed by Dr. *Sacheverell*, in his Aſſize Sermon at *Derby*.

When he was told, he would be accounted a Buſy-Body for joining in this Society, he ſaid, he valued

* Sedition is no new Thing under the Sun.

valued it not, ſo that he was doing good and honouring God. "We met, (ſaith he,) about Twenty of us, at our Miniſter's Houſe, the laſt Lord's Day in the Month after Evening-Service, to conſult about carrying on the good Work of Reformation in the Pariſh;* and we had pretty good Succeſs; many were reſtrained from open Profaneneſs, and the Poor relieved; but we met with Diſcouragement from ſome, who we hoped would have encouraged us."

11. His *Charity, eſpecially for the Teaching of poor Children.* He was very liberal to the Poor, according to his Ability. A worthy Knight giving away many of Mr. *Gouge's Sureſt and Safeſt Way of Thriving*; One of them came into his Hand: After he had read it, he wrote down his Reſolution, which was, from that Time forward, to *double his Charity.* He loved to employ poor Workmen, and was kind to them, ſaying they worked hard for a little Money. —He contributed very chearfully to the teaching of poor Children, and bought divers of that little Book called *The Guide to Heaven*, to give away. He much rejoiced in the Increaſe of the *Charity-Schools*, and was pleaſed to ſee the Children taught at thoſe Schools, carry themſelves reverently at Church, and to hear them ſay their Catechiſm.—When he died, he left, out of his little, Ten Pounds to the Charity-School in *Wiburnbury-Pariſh.*

12. His *Reſpect for good Miniſters, and his Grief concerning thoſe that were otherwiſe.*—As he had a Reverence and Love for God, ſo he had for all his; his Day, his People, his Ordinances, his Miniſters. He

* How commendable would it be if the Principal Perſons in every Pariſh and Chapelry, would follow this Pattern, and in this Way aſſiſt their Miniſters!

He was, in Judgment and Practice, for the Church of *England*, as by Law eſtabliſhed; "For (ſaith he) it is my Belief that a Man may, by the Grace of God, live as holy a Life in this Church as in any. I was baptized, and have continued in the Communion of it all my Days; and I think it is not exceeded by any other in Purity; yet I have great Charity for thoſe of the *Diſſenters* who truly fear God and love Religion:" And he prayed much for the Healing of our Diviſions.—He often bleſſed God for the learned and pious Clergy of the Church of *England*; and it rejoiced him to hear (a few Days before he died) the Lord of Biſhop of *Cheſter*, preach ſo excellent a Sermon at *Nantwich*, that had the Marrow and Subſtance of the Goſpel in it, and to hear of the excellent Charge which he gave his Clergy, to teach their People the Neceſſity of divine Revelation, the divine Authority of the Scriptures, the Divinity of Chriſt, &c. and to preſs Holineſs of Life; and that they ſhould ſet a good Example, and deny themſelves in lawful Things for the Good of their People; and refrain Publick Houſes: and as to thoſe Diſſenters that carried it *humbly* and as they ought, they ſhould not be behind hand with them in Love and Kindneſs. He rejoiced that the Church had many ſuch.—At the ſame Time he lamented that there were ſome of a contrary Character: "I once (ſaith he) reproved a Miniſter for ſitting in idle Company, and hearing a deal of obſcene and wicked Talk; He anſwered, *I am not to reprove ſuch Things out of the Pulpit.* So careleſs and lukewarm are many of them; they live looſe Lives themſelves, and grow envious at thoſe who ſerve God in a more ſerious Manner, tho' of their own Communion, and true Sons of

the

the Church.* Doubtleſs it will be more tolerable for *Tyre* and *Sidon* in the Day of Judgment, than for ſuch Men. Good Lord, in Mercy turn the Hearts of theſe blind Guides!

He had a great Value for the Rev. Mr. *Jenks*, who was Miniſter of *Wiburnbury*, and died *July* 19th, 1700. "I got much Benefit to my Soul (ſaith he) by his good Preaching and exemplary Living. He was a Man of a good natural Temper, an ingenious Preacher, ſober and temperate, very charitable, and of a publick Spirit; he uſed his beſt Endeavours to promote Religion in the Pariſh. I have heard him reprove Sin and idle Talk very boldly; he was diligent in the Duties of a Miniſter; he was a conſtant Reader of the Prayers, and frequently adminiſtered the Lord's-Supper; carefully catechized the Children and Servants in the Summer Time; viſited the Sick in all Parts of his Pariſh, both poor and rich; took much Pains to get Subſcriptions for the maintaining of petty Schools, to teach Children to read; he did his utmoſt towards the Suppreſſion of Vice; particularly the puniſhing of the filthy Sin of Fornication in his Pariſh; but herein he was oppoſed by ſome, to his great Grief; which made him often ſay, that Chriſtianity was come to a very low Ebb among us, when Men that profeſs Chriſtianity, hinder the Puniſhment of Vice and Debauchery.—The Rev. Mr. *Lancaſter* preached his Funeral Sermon, on *Acts* xx. 20. *I have taught you publickly, and from Houſe to Houſe*: and gave him a very high Character, which he well deſerved."—After the Funeral, Mr. *Lancaſter*

* Thus it has always been. In the preſent Day, thoſe Miniſters or Members of the Church of *England*, who cordially believe its Doctrines, and live a ſtrict and holy Life, are branded with the Name of *Methodiſts*, by careleſs Clergymen and others.

caſter came to Lieutenant *Illidge*, took him by the Hand, and ſaid, *You were none of thoſe that grieved your Miniſter.**

In the Vacancy, it was his fervent Prayer to Almighty God, that he would be pleaſed to ſend a Miniſter that truly feared God and loved Religion. He alſo took the Boldneſs in his great Zeal, to write a Letter to the Biſhop of *Lichfield* and *Coventry*, who is Patron, beſeeching him, for Chriſt's Sake, the great Shepherd and Biſhop of Souls, to provide for this great Pariſh, (being Eighteen Townſhips,) ſuch a Miniſter as might anſwer the great Charge he undertook; one truly religious, laborious, and an able Preacher, that might bring Honour to God and our holy Religion; praying God to direct his Lordſhip in the Choice. And when the Biſhop had preſented Mr. *Bromfield*, and he had had ſome Trial of him, he writes, "What great Cauſe have I to thank and praiſe the Lord, who hath heard my Prayers, and ſent us ſuch a good Miniſter!" Some Time after, he wrote to Mr. *Bromfield*, expreſſing his great Satisfaction in him as his ſpiritual Guide, and begging his pious Advice and Inſtruction in his Spiritual Concerns.—He prayed earneſtly for his Miniſter, that he might live long to the Glory of God, and might be an Inſtrument of the Converſion and Salvation of many Souls.

13. His *Deſire of retiring from the Hurry of worldly Buſineſs*. When he grew near 70 Years of Age, he became very weary of the Concerns of the World.

* There are too many every where, who *grieve their Miniſter*, by continuing in a prayerleſs, ungodly, unconverted State: But, whatever they may think of it now, they will find it no light Matter, when faithful Miniſters appear as ſwift Wineſſes againſt them in the great Day of Accounts.

World. "It has been my Desire (saith he) several Years, to desist from Business, and retire into Privacy, that I might give myself wholly to the great Work of preparing for the World to come. I would fain make an End with the World, before Death thrusts me out of it."——It was more than a Year before his Death, that he removed from his Dwelling in the Country, into the Town of *Nantwich*, that he might be free from the Incumbrance of the World, and that he might be near the Church.—He reserved but very little to maintain himself, but said, "I have enough of this World, and as much as I desire. And now I hope not to remove again, till I am removed by Death; which, I suppose, will be in a very short Time."—Some time after, he wrote thus; "I praise the Lord, I find much Satisfaction in my late Removal; I am quit from a great Deal of worldly Care, which I have been a long Time cumbered with. O then, my Soul, let me strive and endeavour all that in me lies, to make the best Use of my Privacy; that I may more and more contemn the Things of this vain World, and set my Affections on Things above."—Yet still he found his true Rest was not in this World: All our Removes, while we are on this Side *Canaan*, are but from one Wilderness to another. It is in the future State, not in this, that there is a true and everlasting Rest remaining for the People of God.

14. His *Advice to his Grand-Children.* He directs one of his little Books to his three Grand-Daughters: "My Blessing, (saith he) I freely give you, and my earnest Prayers are to Almighty God, that He will bestow his Blessing and Grace upon you, that you may live holy and die happy. This is the earnest desire of your aged Grand-Father; and I

hope you will take Notice of it, when I lie corrupting in the Duſt. In the firſt Place, and above all Things, ſerve the Lord in Spirit and Truth; love him with all your Heart; count all Things here below of no Value, in Compariſon of God in Chriſt; be careful to keep God's holy Commandments; be frequent in Prayer and hearing the Word; Remember your Creator in the Days of your Youth; for Godlineſs is great Gain. Be modeſt, chaſte, and virtuous, which will pleaſe your God, rejoice your Friends, and turn to your own Comfort. I charge you all, in the Name of God, to beware of *vain*, *looſe*, young Fellows; let not ſuch come into your Company, nor ſcarce into your Sight; but flee from them, as from a Lion or a Bear.*—Endeavour to live in pious Families; dwell where God dwells; and be in ſuch Company as you hope to be with in Heaven; Then at Death you will only change your Place, not your Company. Work and pray, believe, repent, get Aſſurance of Heaven; and be happy for ever.—Be obedient, loving, and dutiful to your Father; take his Advice in all your Concerns, both ſpiritual and temporal. O that you would all be as great a Comfort to your Father, as he has been to me! He is now above Forty Years old, and I can truly ſay, he never vexed or grieved me in all his Life; but was always dutiful, loving, and obedient to me; I muſt own it, that he hath afforded me great Aſſiſtance

* If all the young Women of the preſent Day, would regard ſuch Advice as this, it would be both for their Credit and Comfort. But too many, (laying aſide Modeſty and Prudence, as well as the Fear of God,) are ready for the Company of any vain, drunken, and profligate young Men, and, (putting off all Shame,) are often attending them in the Alehouſe. Hence it is, that ſo many are ruined by the Loſs of their Virtue, or become miſerable in the married State.

Aſſiſtance in my ſpiritual Warfare. Be ſure that you all ſtrive to rejoice and comfort your Father's Heart, as he hath rejoiced and comforted mine.—As to your Mother, you had but little knowledge of her; it pleaſed God to take her out of a troubleſome World, when you were but Infants; ſhe was a pious, modeſt, good Woman: I pray God you may be like her, and that her Virtues may, by the Grace of God, be ſtamped upon all your Hearts."

15. His *ſpiritual Improvement of common Occurrences, and his Expectation of, and Preparation for Death.* "Nov. 1ſt. 1699. This is my Birth-Day: I now enter upon my Climacterical Year 63, a Year in which it has been obſerved that many die. I have found in reading Lives, that *Tertullian*, St. *Bernard*, *Luther*, *Melancthon*, *Juſtus Jonas*, and many others, died in that Year of their Lives. Death is a Debt I owe, and muſt pay ere long: Lord, I am willing to ſubmit to thy holy Will.—I have lately ſet my Houſe in Order, and, I hope, have made an honeſt and equal Diſtribution of that worldly Eſtate my good God hath given me, endeavouring in all Things to die with a good Conſcience.—I have now paſt one Month of the doubtful Year, and am ſo much nearer my End; I endeavour to ſtand upon my Guard, and to watch, becauſe I am uncertain when my Lord cometh."

At the return of the Year he writes; "I have now outlived the doubtful Year; and I praiſe God, have meditated more of Death this Year than formerly; and I hope ſhall continue to do ſo all the Days of my Life."—One Year he writes; "There is a great Shew of a plentiful Crop this Year, which yet, our God, if he pleaſeth, can deprive us of: The famous Mr. *Hooker*, (as I have read in his

Life,) when he was offered a Benefice in *London*, desired rather to have a Country Parsonage, where he might see the Blessings of God spring out of the Earth. And a pleasant Thing it is to see the Fruits of the Earth spring up, grow, and come to Maturity. O that we may not set our Hearts too much upon those Things, so as to neglect the main Business!"—Another Year he writes; "We have had a plentiful Crop, and good Harvest Weather: What shall we render to the Lord for his Mercies? Lord, with these, give us thy Grace, and Peace and Truth in our Days."—He records an awakening Providence, which fell out to his great Grief; "This Day a dear Friend of mine was suddenly killed by a Fall from his Horse. O how uncertain is the Life of Man! O that I may henceforward be more diligent than ever in making Preparation for Death?"—About the same Time, a young Man wickedly set himself to drink Brandy to that Excess, that he died on the Spot; a Self-Murderer. Another lusty young Man suddenly fell down in his Master's Shop, and never spake more. These three sad Accidents happened in and about *Nantwich*, in less than three Weeks: On which he writes; "How foolish are they that set their Hearts on this World! We have heard of many that have spent their Time ill, yet at their Death, have had their Eyes opened, and their Consciences awakened; one crying out, *Call Time again!* Another, *Alas! My Life is done, and my Work undone!* Another, *O that God would try me once again!* O that Men were of the same Mind *now*, that they will be of then; and would do that which they will wish they had done, when it is too late!"

"Such a Time Mr. *Bromfield* preached excellently of Repentance, and the Danger of delaying it,

at

at the Funeral of a young Man ſtruck dead with Lightning in a Moment, in his full Strength. It was indeed a Thunder Clap for Warning to us all that are left behind, to watch always; for who knows what a Day, an Hour, or a Minute may bring forth?"

He read with much Affection, the Lives of pious Men; and eſpecially of the Martyrs, admiring what they ſuffered for their dear Lord and Maſter. "Methinks (ſaith he) I that have lived to a ſufficient Age, ſhould embrace a natural Death willingly, when ſo many, in the Midſt of their Days, have with great Joy and Satisfaction, ſuffered cruel and violent Deaths, and have declared they would rather die than live. A well-grounded Hope of Salvation will make a Death-Bed eaſy."

One might collect a ſmall Volume of his ſerious Thoughts about Death, and the Paſſages he wrote, referring to this. It was the Senſe he had of Death approaching, that put him upon all this Concern for his Soul, and he had the Comfort of it in his dying Hours.—"When Death calls (ſaith he) I believe I ſhall be as willing to go, as Fleſh and Blood will allow; for I am willing to part with every Thing in this World.—Did we but love God as ſtrongly as the Worldling doth his Wealth, we ſhould not be ſo loth to leave the World, and go to God. Turn thy Thoughts from the Vanities of this World, ſet thyſelf to ſtudy Eternity, and buſy thyſelf about the Life to come; labour to get your Hearts into Heaven, and doubtleſs yourſelves will follow after ſhortly.——Mr. *Gouge* ſaith, *O Sinner, it had been better for thee never to have been born, than not to be born again; it is as neceſſary as Heaven and Happineſs. I beſeech thee, for thy precious Soul's Sake, ſtir up thyſelf to work out thy Salvation.* This is excellent Advice; Lord, give me Grace to

take it.—God in his great Wiſdom hath left us all at Uncertainties, as to the Time of our Death, that we may be always on our Guard, and improve our Time. Let us frequently put this Queſtion to ourſelves, Where muſt I be for ever? I have lived ſo long; what have I done all this Time? Am I more heavenly-minded than I was ſome Years ago? Do I prepare for another World, before I am called out of this?"—A little while before his Death, he wrote as follows; "For theſe many Years, I have uſed my Endeavours to prepare for Death; but with much Weakneſs and Imperfection: So that I may well ſay, I am but an unprofitable Servant. I deſire to renounce all Things, and to reſt only upon Chriſt.—I am often aſſaulted with Doubts and Fears, concerning the State of my precious Soul, which is my chief Concern; yet, I hope I ſhall never deſpair of the Mercies of God, for they are infinite, and the Sufferings of Chriſt are perfectly meritorious; Here is my Stay and Strength; Here is the Hope of my Salvation.—I humbly confeſs to my Shame and Sorrow, that my Sins have been many and great; I cannot plead Innocency of Life; no, nor juſtify the beſt of my Actions: O wretched Man that I am, who ſhall deliver me from this Body of Sin and Death? None but Chriſt; none but Chriſt!

Laſtly; *His Death and Burial.*—On *Friday June* 10th, 1709, he rode to *Cheerbrook*, where he had lived about 30 Years; and walked with his Son in the Gardens and Orchards. There he was taken with the Cholic, a Diſeaſe which he had been afflicted with ſome Time before; but he rode near two Miles after, deſigning to have given his old Miniſter at *Wiburnbury* a Viſit: But his Pain increaſing, he haſtened home, and had a bad Night.

In

In the Morning, when his Son came to him, he ſaid, "I am very bad, but I am willing to die." He expreſſed his Hopes of Salvation through Chriſt; he ſaid his Houſe was in Order, and he truſted, his Soul alſo.—About Noon on *Saturday*, he was perſuaded to take ſome Drops to eaſe his violent Pain, and had for a few Hours great Eaſe; but at Night his Pain returned.—On the Morning of the *Lord's-Day*, he ſpake to his Wife and Son about his Burial, which he would have to be private; and ordered Matters, as if he had known that that muſt be his dying Day, as it proved, tho' thoſe about him thought he might recover, or at leaſt continue many Days, being of a ſtrong Body, and conſidering his Age, of a healthy Conſtitution; and becauſe he bore his Pains with ſo much Patience, without Groan or Complaint: But when he was aſked how he was, he ſaid, *worſe and worſe*; I cannot live long in this Pain.

At Noon, being the Lord's-Day, he deſired to be prayed for publickly, and deſired his Son to read to him his own Meditations of Death, (from which ſome of the foregoing Extracts are made;) which he did at ſeveral Times; and he ſaid, they refreſhed and comforted him; and it was for ſuch a Time as this, that he had drawn them up. They were alſo very affecting to thoſe that were with him. He alſo repeated divers of them himſelf.

He ſaid to his Son, *I would not for all the World, that I had my Work of Preparation for Death to do now.* —About Two o'Clock, he called to his Son to pray with him; which he did; and at the Cloſe of his Prayer, added ſome of the Petitions which the good Man had prepared in his Book for ſuch a Time.—He then bid him go to the publick Worſhip; which he did, not thinking his Father's End had been

ſo

ſo near as it proved. In about an Hour and half he returned, and found a great Change. His Voice was gone, and it appeared that he was dying; but he did not make any Complaint. His Son kneeled down to ſpeak ſome comfortable Words to him in his dying Conflict; to which he anſwered, *I ſhall be well preſently*; and ſcarce ſpoke a Word more. The Miniſter of the Pariſh came in, and prayed with him, and commended his Soul into the Hands of the Lord: And quickly after, while the Miniſter was with him, about Six of the Clock, he breathed his laſt.

On *Tueſday* following, his Corpſe was carried on a Mourning Carriage to *Wiburnbury*, attended by a great Number of People. The Captain of his Company, who was Major of the Train-Bands of the County, attended the Funeral with his Company; put the Drum in Mourning; marched with their Arms; and fired ſeveral Vollies of Shot over his Grave.

The Rev. Mr. *Bromfield* preached his Funeral Sermon on the Text which he himſelf choſe, Pſal. ciii. 13, 14. *Like as a Father pitieth his Children, ſo the Lord pities them that fear him; for he knoweth our Frame, and remembereth that we are but Duſt.* The Reaſon he gave for fixing upon that Text, was, becauſe he had choſen that excellent Pſalm for the Subject of his Morning Meditations for a long Time; and uſually repeated it all to himſelf as ſoon as he awaked, before he aroſe: And theſe Words particularly, he thought very comfortable to a doubting, drooping Soul.

The Miniſter, in the Cloſe of his Diſcourſe ſpoke of him thus; "A good Name hath this our deceaſed Brother left behind him. He gave Proof of his Love to God, by his conſtant Reſort to his

Houſe

Houſe and Ordinances, his Affection to publick Prayers, and devout joining in them; his attentive hearing the Word read and preached, and his frequent and devout communicating. And he kept a conſtant Courſe of religious Exerciſe in his Family; a Thing too much neglected among us. I doubt not but his Worſhipping of God in ſecret, was daily and devout, agreeable to his Care of Family-Worſhip. He took great Care that the Lord's-Day was kept holy, both by himſelf, and by his Family; and further evidenced his Love to God, by his bold and ready appearing againſt Profaneneſs and Immorality.—He was a very uſeful Man in his Neighbourhood, ready to do good to all, rich and poor, according to his Ability and Opportunity. He was very happy in the Love of his Neighbours; was active and ſucceſsful in the bleſſed Work of Peace-making among them; was juſt in his Dealings, a faithful Friend, a careful Father, and a very affectionate Huſband; in a Word, his Converſation ſhewed him to be a true Lover of Virtue and Goodneſs, and a very ſerious Chriſtian.—Upon his Death-Bed he was patient, and wholly reſigned to the Will of God, in an humble Hope of his Mercy in Chriſt; and into the State of bleſſed Souls I queſtion not but that of our deceaſed Brother is received; for, *like as a Father pitieth his Children, ſo the Lord pitieth them that fear him.*"

The

The Lady ELIZ. HASTINGS.

(From the Account of her Life and Character, by THOMAS BARNARD, M. A.)

THE Right Honourable the Lady *Elizabeth Haſtings* was, by her Mother, Grand-Daughter of Sir *John Lewis* of *Ledſtone* in the County of *York* Baronet, more than one Moiety of whoſe very large Eſtate came to her by Inheritance; and had for her Father, *Theophilus* the Seventh Earl of *Huntingdon*; and ſo was in lineal Deſcent from an Houſe and Family which ſhines in the Pages of all our Engliſh Hiſtory.

There was a Dawn and Twilight of all her future Splendour, even in her moſt tender Years: A Sweetneſs of Countenance, ſomething in it great, and ſomething lowly, an ingenuous Temper, an Aptneſs of Underſtanding, a benevolent Spirit, a devout Frame, and an awful Senſe of Things pertaining to Piety, were obſerved of Her in her firſt Departures out of Infancy. Her Footſteps ſlipt not in the more dangerous Parts of Life; nor did ſhe then follow the World in its vain and trifling Amuſements; but kept cloſe to the Baptiſmal Vow, as ſhe was progreſſively taught, and underſtood it. —The Tenderneſs of her Conſcience in early Life appears from hence: A young Lady of leſs Severity of Manners than herſelf, invited her once to an Entertainment over a *Romance*; the Recollection of which was very afflicting to her afterwards.

The little elſe that can, after diligent Enquiry, be collected of her, to be inſerted in this Place, is, that

that ſhe affected Privacy and Retirement; and was much in her Cloſet in holy Employments; and that after the Death of her Father, and till the Death of her Brother, ſhe would be doing great Things with her Fortune, when her Abilities were nót ſo great.

Her Ladyſhip's active Life did moſt conſpicuouſly commence ſoon after the Death of her Brother, the Right Honourable *George* Earl of *Huntingdon*; when her Virtues ſhone out by what has often been in others the Extinction of Virtue, the *Acceſſion of a large Fortune*.

And now opened the great Scene at *Ledſtone-Houſe*, where her Ladyſhip led the larger Part of her Life; and how well, how unblameably, with what Order, with what Exemplarineſs, with what Demonſtrations of Love, with what Diligence in every Thing both great and ſmall to make her Calling and Election ſure, doth, for its extenſive Variety, admit of no juſt Recital, nor, for its high Pitch of Exaltation, can be reached by any Deſcription, to be made by me.

Her Beauty, Appearance, and above all, her ſhining Endowments, Virtues, and Accompliſhments, attracted the Affections of ſeveral of the Nobility; but ſhe choſe to continue in ſingle Life, both that being ſole Miſtreſs of her Eſtate, ſhe might ſee that a wiſe and religious Uſe was made of it, and becauſe that in an unmarried State ſhe would have fewer Hindrances in the Purſuit of Holineſs.

In this Place of her Reſidence ſhe was beheld with Wonder. The upper Part of Mankind by her Friendſhip were ſome of them charmed into Virtue; others found their Virtues heightened and improved: The lower Part were informed by her Wiſdom,

Wiſdom, and, if they wanted them, were cheriſhed by her Alms.

Such was the Superiority of her Underſtanding, that in Matters of high Moment, Hundreds would aſk Counſel of her, who themſelves were well qualified to give it to others; for ſhe was bleſt with a Right Judgment, and had ever for her Ground the Intereſts of Truth, Fidelity, Honour, and Religion; for her firſt Principles, the Glory of God and her own Improvement; and next to them, was in all her Participations, ever careful and ſolicitous, ever ſtudious and active for the Good of all Men; holding all her Capacities and Powers, and all her Strength, (even at a Time when ſhe had ſcarce any Strength remaining,) and all her Fortune, continually upon the Stretch for the Good of all Men; weeping with them that wept, rejoicing with them that did rejoice, given to Hoſpitality, diſtributing to the Neceſſity of Saints, and to others that were leſs ſo; having Joy at the Converſion of a Sinner, or any ſmall Appearance of it.

To her might well be applied the following Text, *Many Daughters have done virtuouſly, but thou excelleſt them all.*—What were the moſt celebrated Daughters of *Greece* and *Rome?* What could the beſt of them make boaſt of, but what, in moſt Things, ſhe would caſt behind her and deſpiſe? And what had any of them, in Things of true Value, but what ſhe had in great Superiority?—And if the Names of both Sexes in the *Gentile* World, come down with notable Defects, when weighed in the *Chriſtian* Scale, how little did this Lady fall ſhort of the Women that are recorded in the Scriptures for our Examples? Do we read of one who was of a *ſorrowful Spirit?* This Lady, for the ſmalleſt Matters, and ſuch as in common Eſtimation paſs

for

for Nothing, would, like the Pſalmiſt, water her Couch with Tears. Do we find another who walked in all the Ordinances of God blameleſs? Another, all whoſe Labour and Induſtry were laid out and directed for the Acquiſition of the *One Thing needful?* Or others that ſuccoured and relieved the Saints in their Wants and Diſtreſſes? She was inattentive to none of theſe.

Nor ought any invidious Cenſure to be caſt on me, that I have placed Her in this great Elevation; for all the Saints of old, and of later Times, did what they did, and became ſo diſtinguiſhed upon Earth, by the ſame univerſal and mighty Principle, *the Grace of God.* And my Meaning is ſtill to aſcribe the higher Place to the *Stars differing from all other Stars in Glory*, the dignified and unperiſhable Names of thoſe Daughters whoſe *Praiſe is in the Bible*; nor ſhall I ſeek to raiſe this Lady any higher in the Conceptions of Men, than to confer upon Her the *Second Honours*, and to place Her at *their Feet*, *where* I am ſure ſhe would chooſe to place Herſelf.

This Lady, beſides the Wiſdom which is called ſecular, as having for its Object the Affairs of this Life, was plenteouſly ſtocked with that *Wiſdom which is from above*: Whether ſhe wrote or ſpoke, it was in Conſiſtency with it. The Law of God was written in her Heart; and whenever it is written there, it will not fail to ſhed forth its bright Beams upon the Underſtanding.—*Her Will*, (that mighty Principle, by the wrong Uſe of which unhappy Man firſt fell from his Creator, and ſtill continues in Alienation from Him,) was in full Captivity to the Law of the Goſpel. And becauſe it is there declared, that thro' much Tribulation we muſt enter into the Kingdom of Heaven, the

Portion of this that was appointed for Her, (which indeed was comparatively great,) becauſe it was the Will of the Almighty, it was her's too.—Her Affections were ſet upon Things above, panting and longing after the Pleaſures that are there, or engaging her in ſuch Employments as infallibly lead to them.

Take a Repreſentation of one Day's Life, and by it make an Eſtimate of all the reſt; though there might indeed be ſome Variation in one Day from another: For whoever walks with God and obſerves his own Heart, will find Inequalities in his Life and Converſation; ſometimes leſs Watchfulneſs over himſelf; Abatements of that Fervour which he wiſhes always to maintain; great Hindrances from worldly Engagements, &c.

Her Ladyſhip's Attendance and Apparel were ſuch as became her Place and Station. Her Body ſhe knew was the Temple of the Holy Ghoſt; and in what Sanctification and Honour ſhe poſſeſſed it, muſt not be minutely deſcribed. Her ſupport of it by Meat and Drink and Sleep, was ever bounded by Neceſſity. The Intervals that happened, were employed in pious Meditations, or prudent Deliberations what better Meaſures to take in the Duties of her Chriſtian Calling.

The Word of God was a Lantern to her Feet, and a Light unto her Paths; her Delight was in God's Law, and every Day was her Study in it: She held her Bible to her Heart, as a Mirrour to her Face, to take in its quickening Virtue, to find out all her Spots and Blemiſhes.—The other Books which She uſed, were wiſely choſen, the Doctrines and Sentiments of which were ſound and ſalutary; and theſe were much in her Eſteem, and often in her Hands; to learn from them, and to examine

herſelf

herſelf by them; comparing ſpiritual Things with ſpiritual, and pondering with her own Heart, and ſearching out her Spirit, and weighing it as it were in a Balance.

She uſed her Pen much, ſometimes for her own Service, but more for the Service of others; and beſides the Papers that iſſued out, great Numbers remained, but unhappily were deſtroyed by a ſevere Sentence of her own: By them She would have been more fully known than from any other Information that can be obtained.

She begun every Day with Supplications, Prayers, and Interceſſions in private, praying with all Diligence, with a recollected Spirit and Fervency, and which is beyond all, from Sincerity of Heart: And in Truth, little Intermiſſion did ſhe allow herſelf from this great Duty, attending every where to the all-ſeeing Eye of God over Her, and having her Soul winged, and carried up with holy Pantings and Aſpirations towards Him.—So well did ſhe know the mighty Importance of Prayer, that moſt plentiful Proviſion did ſhe make for the Practice of it, as for Herſelf, ſo throughout her Family, having all that were of it, except thoſe that were detained by Neceſſity, drawn together four Times a Day, to attend, for the moſt Part, the holy Service of the Church, performed generally by the Eſtabliſhed Miniſter, or ſome other, or by one of the upper Servants. And well was it for thoſe Servants whoſe Lot fell within her Walls; for there was every Thing for them that might do them Good; a gentle, kind, conſiderate, bountiful, compaſſionate Miſtreſs, preſiding over them with the Diſpoſitions of a Parent, providing for the Improvement of their Minds and Behaviour, and uſing every Art to bring them into ſound Religion: And in-

deed, as her great Talents were fitted to turn many to Righteouſneſs, ſo were they ſucceſsful; and much was ſhe inſtrumental in enlarging the Borders of God's Kingdom.

She delighted greatly in Publick Worſhip, and conſtantly attended it: And her Behaviour there was according to the holy and wiſe Rules appointed, ſolemn and grave, and clear of Phariſaical Affectation; and did, without Doubt, very much quicken and animate the Devotion of the People.

She was mindful of every Jot and Tittle of the Law; knowing that he who is faithful in little, is faithful alſo in much; that that which is little becomes great from the Spring and Principle from which it proceeds, *a Fear of diſpleaſing God*; and that any Offences are more hateful before God from thoſe that are *his Friends*, and are made *Partakers of his Grace*, than they are from his Enemies who live in the avowed Neglect and Contempt of Him. In this Spirit her Care deſcended even to her Cattle, becauſe that is declared to be a Property of Mercy; and ſhe would have the Skill and Contrivance of every Artificer uſed in her Houſe, for the Eaſe of her Servants: And beſides providing for the Order, Harmony, and Peace of her Family, She would have great Elegance kept in her Houſe and about it, that her poor Neighbours might not fall into Idleneſs and Penury, for want of Employment: And She would viſit the higher Part of the World, leſt thoſe that ſought her Friendſhip, ſhould complain of Her, or cenſure Her for being ſupercilious and proud; And ſafely might She do this, by the Vigilance and Circumſpection She carried about Her, always with this Intention, that Herſelf might receive no Harm, and others, if poſſible, ſome Good.

A ſkilful

A ſkilful Diſplay of her Ladyſhip's Art and Manner in Company, would be to place Her in one of the moſt amiable Lights; for her Talents for Converſation were ſhining and great: She would reſtrain a briſk and lively Imagination, and demonſtrate a deep and ſound Underſtanding; and to Flouriſhes of Wit and Humour, would prefer the much better Ornaments of Courteſy and Complaiſance; watching all the while, with Penetration and Eagerneſs, for a happy Tranſition of the Diſcourſe upon Religion; and when that was once gained, then was ſhe in true Enjoyment of Spirit, and placed in her natural Element: And indeed in all her Intercourſes ſhe was never in right Eaſe, unleſs Religion had ſome Place in Converſation.—At her Table ſhe diſplayed all the Elegancies of good Breeding, addreſſing Herſelf to all with great Meekneſs and Condeſcenſion; and adapting Herſelf to their reſpective Talents and Capacities;—The Rays of her Benevolence darted from her own upon every Face, and the Sweetneſs of her Company was reliſhed in every Heart.—As her Houſe and Table were generally adorned by ſome Parts of her Family, ſo She made them all the Parts of Herſelf, and embraced all her Relations, according as they ſtood in the ſeveral Degrees of Blood, with true and tender Affection: And She would moreover enquire after any of the withering and drooping Branches of the Family, and draw them out of their Obſcurity, and place them in a better Situation; directing her Aim by Kindneſſes of this Nature, to bring them into the lucid Path of Virtue and Religion.

This was one Part of her Life: But the Care of all her Cares, was the Stranger, the Fatherleſs, and the Widow, the Needy, and Him that had no

Helper, the Lame, the Halt, and the Blind. The Bent of her Spirit ever lay towards theſe: She had a Share in all their Sufferings; ſhe would often converſe with them, and enquire into their Hiſtory with as much Poverty of *Spirit* as they were in of outward Condition; She would ſtudy their particular Caſes, and put them in the Way of better Welfare; She would viſit them in Sickneſs, and bear the Expences of it: Some of theſe were ever in her Court, or in her Houſe, and frequently in great Numbers; and it was no neglect of her's, if any one went away unrelieved with Meat, Phyſic, Raiment, or Money; and many Times a ſingle Perſon would receive all four. Many of thoſe that lived remote had Yearly Allowances, and large Sums frequently iſſued out into diſtant Parts of the Kingdom.

Her ſtill larger Applications were fixed Penſions upon reduced Families, Exhibitions to Scholars in the Univerſities, the Maintenance of her own Charity-School, and Contributions to others, Diſburſements to the Religious Societies for the Propagation of the Goſpel in foreign Parts, and for promoting Chriſtian Knowledge at Home, for the Erection and Decoration of Churches, and for the Augmentation of ſmall Livings.* Add to theſe, free and frequent Remiſſion of Debts, in Caſes of Straitneſs or Inſolvency; and flowing Plenty, and all becoming Magnificence ever upheld in the Houſe, and mighty Acts of Generoſity to Relations, Friends, and others.—Her Ladyſhip's declared and admirable Rule, was, *to give the firſt Place*

* Beſides the amazing Sums, (viz. by far the greater Part of her annual Income,) which this eminently pious Lady gave away in her Life-Time, Her perpetual Charities, which yet continue, amount to many Hundred Pounds a Year.

Place to Juſtice, the ſecond to Charity, and the third to Generoſity. Particular Streſs is to be laid upon the Firſt, or full *Reſtitution* for all Treſpaſſes committed againſt it, without which, Charity or Almsgiving *is moſt grievouſly tarniſhed.* Her own Treſpaſſes againſt this great Virtue, ſhe purged herſelf from, by appointing the Payment of an Hundred Pounds to the King's Majeſty; for it was againſt Him only, and that ſolely thro' Ignorance or Inadvertency, the She could poſſibly be involved in any Injuſtice.*—The ſecond ſpeaking for itſelf as with the Sound of a Trumpet, needs no low Echo that I can give it.—The third may be illuſtrated by Inſtances innumerable; Five Hundred Pounds a Year given to one Relation; Three Thouſand Pounds in Money to another; Three Hundred Guineas, (all the Money at that Time within her Reach,) and large Promiſes of more, to a young Lady who had impaired her Fortune by engaging in the South-Sea Scheme, &c. &c.

If it be aſked how all this was done out of an Eſtate ſhort of Three Thouſand Pounds a Year? —I can by no Means reſolve this Queſtion. She, that had ſo firm a Dependance on God, ſuch Truſt in his Promiſes, ſuch Faith in his Word, would try the generous high-ſet Way of growing rich by giving away: Her own Virtues too muſt have had ſome Stroke in it; for She was a great Miſtreſs of all

* This proceeded from a Conſcience truly and remarkably tender. How very different from the hardened Conſciences of thoſe Profeſſors of the Goſpel, who can allow themſelves to be guilty of any Kind or Degree of Diſhoneſty in Taxes, Cuſtoms, &c!—It is alſo related of the eminently pious Mrs. *Rowe*, "She "could ſcarce bear the Mention of Injuſtice, without Trem- "bling; and the Tenderneſs and Delicacy of her Conſcience, "with Regard to this Sin, was ſo great, that ſhe hardly thought "ſhe could keep far enough from it."

all the Parts of Œconomy, and her own Conſumption was comparatively Nothing.

After all, This Lady knew that the great Scene of Religion lies *within*, and is conciſely called *The Hidden Man of the Heart*. Accordingly, her Eye was ever upon her Heart, to ſee that its Principles were cleanſed from evil Mixtures, had no Taint from Self-Love, were not ſullied with Vain-Glory; and She would continually nouriſh and meliorate her Heart, *by Acts of Faith in the Blood of her Redeemer, by rating her own Righteouſneſs at Nothing, and renouncing all Dependance on it*, by marking well, and daily committing to writing all her little Slips, and lamenting them with Tears of Repentance, deſcending to luſory Imaginations, even thoſe that happened in her Sleep, which was ſcarce, I think, ever recorded of any Saint before. It is hard to believe that *Mary Magdalene* herſelf, in the Effuſion of Tears, was more abundant; and She was careful to keep her Spirit always in a recollected State, and Herſelf in continual Readineſs to lie down in Death, even in the Midſt of Life, and in perfect Health.

Such was the Diligence and Circumſpection this Lady uſed in the Chriſtian Calling: In this Practice of Piety did She walk humbly with her God. And when in the Declenſion of Life, She would run the laſt Stage of her Chriſtian Race with Swiftneſs and Rapidity: Accordingly, She prayed with that Ardour and Frequency, gave Alms with that diffuſive Affluence, exhorted with that affectionate Vehemence, as if She had never done a ſingle Act of any of theſe in all her Life before; being ſtimulated to all this, and to abound more and more, from that Hunger and Thirſt after Righteouſneſs with which divine Grace had endued Her.

Thro'

Thro' a Series of almoſt Thirty Years, She in this great Manner let her Light ſhine before Men, and ſtood the bright Example of every Chriſtian Virtue: But could never endure to hear a Word in her own Praiſe; and when ſome of the fineſt Pens in the Kingdom were about to have diſplayed her Worth, the Deſign was laid aſide, purely by her own Oppoſition.

And now, before I proceed, let me remind every Reader, that Chriſtianity is one and the ſame Thing to every Perſon, and to the eſſential and vital Parts of it, is every Man and Woman tied down at their utmoſt Peril: And if it is aſked, What theſe are? the Anſwer is, The two great ones, and to which the reſt are reducible, are as follows—*A firm Faith in, and Dependance upon Chriſt*—*And, under the Help and Power of his Spirit, a diligent Labour to perfect the Holineſs that He hath taught us.*—All indeed have not this great Lady's Ability; But all have ſome Ability to do good; *and if there be a willing Mind, it is accepted according to that a Man hath.*—All have not the ſame Command of their Time, and therefore cannot maintain ſo cloſe Attendance upon ſpiritual Exerciſes; but all may, at all Times and in all Places, preſerve ſome Degree of Heavenly-Mindedneſs, may ſtrive againſt Sin, be lifting up their Souls to God, keep themſelves unſpotted from the World, ceaſe to do Evil and learn to do well. And if of themſelves they are not (as moſt certainly they are not,) ſufficient for theſe Things, yet the Grace of *Chriſt* is, if they ſeek for, and rely upon it.—To return from this ſhort Digreſſion,

This Lady lived in the Communion of the Church of *England*, and never ſtarted from it to her Dying-Day; and therein She arrived at her great Growth

and

and Attainments in Holineſs, which were known and confeſſed by all. She had the tendereſt Mind and Conſcience that was almoſt ever known, and likewiſe took all imaginable Care to inform her Conſcience; yet not one Scruple ever diſturbed Her about the Lawfulneſs of adhering to the Eſtabliſhed Church: So far was She from any Diſlike to the Doctrines and Worſhip, and from failing in Honour and Reverence towards it, that She would deeply mourn, as for all the other Sins of Men, ſo for any Attempts made to corrupt and overthrow the Myſteries, the Faith, or any one of the Eſſentials, which, under clear Authority of Scripture, are taught by our Church.—She ever held our Church to be *moſt excellent*, and eſteemed its firſt Founders who drew up the *Liturgy*, *Articles*, and *Homilies*, to be as great and holy Men as ever ſat in Council ſince the Apoſtles' Days; and it is amazing to think that, after Chriſtianity had been overwhelmed, and even buried under the Inventions of Men, they could retrieve it after the Manner that they did: But the Spirit of God was with them, as was acknowledged by the Parliament of *England* when they preſented the Liturgy to be fenced by human Laws. And was it poſſible for theſe our firſt Founders to come among us, how juſtly might they reproach us? What would they ſay? to ſee ſo many of their Sons and Daughters in ſuch Blindneſs and Degeneracy, as not to underſtand the Force of their Liturgy, and all its everlaſting Truths, and what Life and Converſation it calls them to. What would they ſay? to ſee their Fundamental Doctrines rent in Pieces and crumbled into Nothing by Men uſing pretended Philoſophy and vain Deceit.—But to proceed now to the Account

count of the laſt Sickneſs and Death of this excellent Lady;

In early Life ſhe got a Contuſion upon her Right breaſt; which left behind it a ſmall inward Tumour, attended with little or no Diſturbance. This continued for many Years without any ſenſible Increaſe; when about Twenty Months before her Death it gave her Cauſe of Complaint. Upon which, Application was made to a Reverend Gentleman, highly eminent for his Skill in Surgery; who, upon Examination, was clear in his Judgment, that there was an abſolute Neceſſity that the affected Part ſhould be ſeparated from the Body.

What her Ladyſhip's firſt Impreſſions were upon hearing this, I will not undertake to relate: Perhaps Nature might flinch at firſt: But She who had well digeſted every other Truth of our holy Religion, well knew that Afflictions are profitable to God's Children, the Marks of their Adoption, and the Way to their Inheritance. She would often Expreſs ſome Diſcontent that her own Sufferings, in the Account She made of them, ſhould be little or none: And it is the Opinion of one who had a Station under Her, and not unſkilled in this Kind of Knowledge, that the mighty Torrent of Sufferings which broke in upon Her at laſt, was, for this End among others, to ſolace her Spirit, and to ſtrengthen her Aſſurance that ſhe had every Mark and Token of the Favour and Acceptance of God.—With more Emotion than was uſual to Her, ſhe declared that *She would not wiſh to be out of her preſent Situation for all the World, nor exchange it for another at any Price*: And with great Meekneſs and Tranquility, without any Change in her Temper, with Chearfulneſs ſcarce to be believed, continued

tinued till the Time of the Operation, ſitting looſe and indifferent for Life or Death.

Great Skill and Wiſdom were uſed in every Reſpect; every bad Event was guarded againſt, and her Hands were held by Men of Strength.—But truly they might have been held by a Spider's Thread: No Reluctancy did She ſhew; no Struggle, nor even Complaint did She make, except it were a ſingle Sigh uttered towards the End of this Baptiſm in the Wilderneſs and in the Sea.—And whence came it, that a Woman ſhould endure, in ſo aſtoniſhing a Manner, all this? And who among the mighty Pretenders to Fortitude, could have ſo endured it? ſave Herſelf, and ſuch who, like Her, follow the Lamb whitherſoever He goeth, and are endued with the Strength, Virtue, and Power reſulting from the true Spirit of Religion.

The Night following was not indeed a Night of much Sleep, but of truly celeſtial Reſt; a Night of Thankſgiving to her God, for the viſible Demonſtration of his Power in Her; for his ſtretched-out Arm in her great Deliverance; for the bountiful Proviſion He had made for all the Occaſions of her Body and Soul;—for every Bleſſing, holding all the Powers of her Spirit in tuneful Employment, and exerciſing the ſame in Acts of Love, Gratitude, and Adoration.—Her Ladyſhip, ſooner than was expected, got upon her Feet, and into the ſame Tenour of Life that had long ſubſiſted before; in ſome Variety of Employments indeed, but all of them rightly calculated for the Glory of God and the Good of Mankind.

In the weakly Condition She muſt now be in, her Employment very much was, to provide, that all her Settlements might be ſecured from Proſtitution, and fenced about againſt Spoil and Depredation;

dation; and that all her holy, wiſe, and good Purpoſes might be attended with Execution and Effect. To this End, with unwearied Induſtry, ſhe digeſted, improved, enlarged, and altered ſeveral reſpective Schemes, Rules, Orders, and Proviſions, and very much from her own Dexterity and Wiſdom.

But this Care and Labour of Love, with every other, was ſhortly to be exchanged for Tranquillity and perfect Reſt. The Diſtemper, only repreſſed for a Time, roſe up with new Malignity, to the much greater Affliction of Thouſands in the World, than of her that bore it. She knew that her own Sufferings were infinitely ſhort of the Agonies that her Saviour endured for Her upon the Croſs. Her Hope was full of Immortality; and the Eternal Weight of Glory, now in full View, made all her Afflictions light. She was much engaged in Prayer; and endeavouring to do Good to the Souls of others. Becauſe her Houſhold mourned, and refuſed Comfort, therefore She was chearful, that they might ceaſe to weep; and for a Pattern to them when in like Circumſtances, ſhe made no Complaints which a mortal Creature could ſuppreſs.

In this near and certain Approach of Death, her cheriſhing Warmth, like the Sun's, reached thoſe at a Diſtance, though moſt felt by ſuch as were near; witneſs the many Letters that ſhe wrote, and dictated to others when unable to write, full of ſweet Counſel, and preſſing Home the Bleſſedneſs and Neceſſity of true Religion; witneſs the great Conflux to her Houſe, of Perſons of all Conditions, to behold in Her the living Power of Religion, and to be benefited by her Wiſdom; with whom ſhe would continue in heavenly Converſation as long as ſhe had Strength to ſpeak.—What

Fruit was produced from all this, is not poſſible to be deſcribed: Many may date their firſt Introduction into *ſpiritùal*, at or near the Extinction of her *natural* Life. At other Seaſons, ſeeking out, and drawing to her, the Company of holy Perſons, refreſhing and warming her Spirit at the Sight of them, (as her great Delight was ever in them that excelled in Virtue,) She and they mutually received and gave Light, Heat, Comfort, and Strength; at the ſame Time, having their Spirits mingled, and holding myſtical Communion with all the Saints upon Earth and in Heaven; Her Alms, all along, under her own neceſſary Increaſe of Expence, driving on, as the Waves of a ſwelling River: *Where*, would ſhe often ſay, *is there a poor Member of Chriſt whom I can comfort and refreſh?* Within this Year, among a vaſt Number of Donations to others, Forty Guineas iſſued in one Sum for the Enlargement of a Gentleman, who was a Priſoner for Debt at *Rothwell*; tho' ſhe had never ſeen him, or heard of him, except a few Words of his Caſe, and *in his Favour*, in all her Life before.

Her Ladyſhip was for ſeveral Months ſeparated from Public Worſhip, which, as has been ſaid before, ſhe was a great Lover of, and held her Obligations to it ſacred and inviolable; and could not excuſe herſelf from it, for having had a bad Night; or taken a little Cold; or becauſe the Roads were deep, and there was ſome Danger of the Coach being overturned; But ſhe ever continued to go, under great Want of Sleep, and great Cold taken, and heavier Afflictions, and after the Coach had been overturned, and after Part of her Body was mouldering in the Church-Yard. But how muſt ſhe do, when it was not poſſible for her to go to Church? The only Way was, as far as ſhe could,

to

to bring the Church to herſelf: Accordingly, ſhe had in this Seaſon the Eſtabliſhed Service, as aforetime, *daily* read, and the Holy Sacrament adminiſtered to her *every Lord's-Day*; hanging to the laſt upon the Breaſts of her holy Mother, the Church of *England*.

Her Ladyſhip was now in very tottering Life; with leſs Pain, or at leaſt leſs Complaint, than could be rationally hoped; perhaps in Anſwer to her own, or the Prayers of all the Saints that knew or heard of her: The Reverend Gentleman already ſpoken of, did all in his Power, under God, to moderate her Pains and alleviate her Diſtreſs. But her firmeſt Support was her *Faith in Chriſt*, which Fifty Years ago being only as a Grain of Muſtard-Seed, had now grown up into a ſpreading Tree. By the Virtue of Faith ſhe had overcome Death, and found its Sting taken out; and neither the Sight of Death, nor the Rigor of the Law, could caſt her into any Diſmay. She had walked by the Law as her Rule; and though ſhe could not attain to ſtrict Conformity, yet her Redeemer had perfectly fulfilled it, and *His Righteouſneſs was Her's*, and wrought *for Her*, and He ſpoke Peace to her Spirit, and ſtrengthened her with Aſſurance, that as He had long brought Her up in his Nurture, and was putting his laſt Hand to the finiſhing of his own Work, ſo the Gates of Heaven were ready to be opened for her Entrance into his Reſt.

This is a laſt Sickneſs, the devout Reader will ſay, worthy to be imitated, and mentioned with Honour, and ſtanding fair to be changed into Glory and Immortality: Not a Turning to God in a Fright, from the Reproaches and Clamours of a Conſcience alarmed with Guilt; nor a pretended Seeking to Him in mere Supineneſs and Formality.

And ſuch a Life of Faith and Godlineſs could not conclude but with Something remarkable attending the Event.

Her Ladyſhip's Life was now in its laſt Vibrations; but her Lamp and her Life muſt be extinguiſhed together, and ſhe muſt occupy till her Lord comes. Accordingly, ſhe called all her Houſhold together, to ſtrengthen and enforce by her *dying Counſels*, every Thing that ſhe had done, or ſhewn them before; and would have extended this amazing Care to the *whole Village*, but was reſtrained by the Phyſician; and being mindful at the ſame Time of Decency and Order, and to have the laſt Offices of the Church miniſtered to Her in the moſt ſolemn Manner, She declined the Services of two (if not more) very excellent Clergymen then in the Houſe, and ſent for the Vicar of the Pariſh, whom ſhe had held in great Honour for Twenty Years.

And now, behold! all the Aſſembly was caſt into Aſtoniſhment: The Pariſh Miniſter and they, were almoſt ready to imagine they ſhould ſee the bright Meſſengers that were diſpatched to take Charge of this great Favourite of Heaven, whoſe Spirit had now pierced thro' the Vail of her Fleſh, and in ſome ſuch Manner as did *St. Stephen*, ſaw the Heavens opened, and *JESUS* ſtanding at the Right-Hand of God. Her Ladyſhip was in Tranſports, quite melted down with Impreſſions of Glory; *her Eyes*, tho' languiſhing under Years and Sickneſs, *were as bright as Diamonds*, (the Expreſſion of one that was preſent,) and ſhe broke out with a raiſed Accent, in theſe or the like Words; *Bleſs me, O Lord, what is it that I ſee!—Oh the Greatneſs of the Glory that is revealed in me!—that is before me!* And ſome Time after ſhe had ſaid thus, ſhe fell aſleep; in

in the Year 1740, and near the 60th Year of her Age.

The Path of the juſt is as the ſhining Light, which ſhineth more and more unto the perfect Day. Prov. iv. 18.

" The truly religious, whoſe Evidences for Hea-
" ven are clear, rational and well-grounded, have
" a Tide of Joy ſpringing up in their Minds be-
" yond Expreſſion; ſomething more moving and
" ſatisfactory, than any one can imagine but they
" that perceive it—when they are juſt entering
" upon the promiſed Land, the Splendour of the
" eternal Day dawns upon them, and ſhines thro'
" the Breaches of their ſhattered Bodies, and raiſes
" in the inward Man ſuch Earneſts of Happineſs,
" ſuch Foretaſtes of Joy, as enable them to paſs
" thro' the Valley of Death in Peace and Tri-
" umph." *Spiritual Criſis.* p. 44.

Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall *give* me—and not to *me only*, but unto *All them alſo that love his Appearing.* 2 Tim. iv. 8.

The Rev. Mr. Wm. BURKITT, A. M.

Vicar and Lecturer of *Dedham* in *Eſſex*; Author of the Expoſition on the New Teſtament.

(*From the Account of his Life, by* N. Parkhurst, M. A. *Vicar of* Yoxford, Suffolk.)

THE Reverend *Mr. William Burkitt* was born *July* 25th, 1650. His Father was Mr. *Miles Burkitt*, of *Northamptonſhire*: His Mother was of the *Sparrows*, of *Reed* in *Suffolk*. *Hitcham* in the ſame County was the Place of his Birth.—In his Childhood he was endowed with a very tenacious Memory, which thro' the Happineſs of a good Education, was made a Repoſitory of Scriptures and Catechiſm.

While at *Cambridge* School, it pleaſed God to viſit him with the Small-Pox, which proved an happy Correction; for then God began, by the Influences of his Holy Spirit, to move him to mind in earneſt the Things of his Peace, and performed a holy Change in the Frame of his Mind.

He entered upon the Miniſtry early, being ordained by the pious Biſhop *Reynolds*; and not long after was ſettled at *Milden* in *Suffolk*; and in 1692, he removed to *Dedham* in *Eſſex*.

In his Public Miniſtrations, he performed the Offices of the Church in a very grave and ſolemn Manner, attracting the Attention and Affections of the Congregation attending upon thoſe Devout and Holy Forms.—He preached much, ſpared not himſelf at home or abroad, and delighted in that great

great Work, our Saviour's particular Calling.—In his Preaching, he aimed to profit his Hearers, and render them ſerious and holy. And it pleaſed God to proſper his preaching Gift with great Succeſs upon many of his Hearers. Till towards the Concluſion of his Life, he preached ſtatedly three Sermons a Week at *Dedham*, beſides many Occaſional Diſcourſes both there and at other Places.—In the Pulpit he uſed the allowed Liberty of Prayer in his own Words, and therein had divine Matter, and ſolemn moving Expreſſions, aſſiſting the Affections of thoſe who prayed with him.—In adminiſtering the Lord's-Supper, he managed with much Solemnity becoming that awful, myſterious Inſtitution of our Redeemer, his Sermon and Prayer before it leading to great Devotion therein.

He found Time to viſit the Sick and thoſe in Health, and in their Houſes to inſtruct, admoniſh, exhort, and comfort them, as their Caſes required. He ſhunned no Houſe, tho' ever ſo poor and mean, that he knew would receive him. And in his Viſits to the poor, he not only miniſtered to their Souls, but enquiring into their bodily Wants, by himſelf and others procured them Supplies, Charity being one of his known Virtues.

In his common Converſation, he acted with Sobriety, Juſtice, Humility, Affability. No uncomely Demeanour ſtained his Function; every where he appeared as a *Chriſtian* and a *Miniſter*.—Some treated him unkindly; which provokes human Nature to Paſſion and Revenge: But the Grace of God in Him prevailed againſt the Inclination of Corrupt Nature, ſo that He would never ſpeak bitterly or contemptibly of his Adverſaries: And if they needed him, he was ready to ſerve them, heaping Coals of Fire upon their Heads.—He uſed Perſuaſions, Intereſt,

Intereſt, and Friends, to reduce to Harmony and Peace, any of his Neighbours who were at Variance, and left no Stone unturned to effect a Reconciliation; and may be numbered among the *Peace-Makers, who are called the Children of God.*

In Reference to the Youth, the Hopes of the Riſing Generation; beſides his public Catechiſing and Inſtruction, managed in a very graceful Way, no Man was ever more frequent, ſolemn, and fervent, in Prayers to God for young Perſons. They were much upon his Thoughts, with Deſire that they might be early religious, and *Remember their Creator in the Days of their Youth.*

He was much and ſeriouſly employed in *ſecret Exerciſes of Religion.* But of this the great Teſtimony is in the Memoirs of his Life contained in his Diary written with his own Hand. His *Family Religion* was as becomes the Goſpel. His Houſe was an Houſe of Morning and Evening Prayer, and the Sound of the Scriptures was daily heard in it: And many Times his Reading of the Scriptures was attended with Expoſition. And beſides Family Prayer twice in the Day, he prayed with the moſt intimate Companion of his Cares, Joys, and Sorrows. And theſe, and his ſecret Addreſſes to God, may come up to David's *Seven Times a Day.*

As to his *Charities*, he was liberal in Diſtributions of Money yearly and often to the Poor, eſpecially in *Dedham* and *Milden*, beſides what he expended for them in Corn and other Proviſions. He hath given his Dwelling-Houſe and Lands in *Dedham* to the ſucceeding Lecturers of that Place. He was always ready and forward to promote Pious and Charitable Deſigns, reſpecting both the Bodies and Souls of others. To mention only two or three Inſtances; He preached ſome Time to the People

People of a Country Village, ſome conſiderable Diſtance from his own Charge, who for a long Seaſon had unhappily been ſeldom provided with Sermons: and by his Endeavours and Contribution, and Aſſiſtance from others obtained by his Intereſt, there hath been a ſettled Miniſter there for ſome Years. Nor was this generous Inſtance of the beſt Kind of Charity confined within the Bounds of *England*, or *Europe*, but extended to *America*, having by his great Care, Pains and Expence, procured a pious Miniſter to go and ſettle in *Carolina*.—He alſo expended not a little toward the Maintenance of poor Students in the Univerſity of *Cambridge*.—He greatly ſympathized with the perſecuted People of God in their Sufferings for Religion and Conſcience: The *French-Proteſtants* were driven hither in the Reign of King *James* the Second by a ſevere Perſecution, and were in a deplorable Condition, not having wherewith to ſubſiſt, but what they received from publick and private Charities. He had a Fellow-feeling for them in their Sufferings, as being a living Member of the ſame Body of Chriſt with them; and this put him upon improving his Intereſt for them: He got ſeveral Sums of Money, and with great Prudence and Faithfulneſs diſtributed it among many of them Year after Year, as their Neceſſities called for it.

When the Providence of God called him to *Dedham*, it was with the unanimous Approbation of that People; and he chearfully complied with their Deſires, juſtly promiſing himſelf, that his Perſon and Labours, as a Miniſter of the Goſpel, would be highly prized and duly entertained, in a Place that had been ſo long bleſt with the faithful Preaching of the Word, and had been noted for ſo many eminent Profeſſors of true Religion; and he

was

was not altogether miſtaken: He was received as an Angel of God.

As a Member of the Church Univerſal, he had a good Reſpect and Eſteem for many of our *Diſſenting Brethren* that are ſound in the Faith, and holy and exemplary in their Lives, tho' they had different Sentiments from him in Matters of leſſer Moment; and when he met with any of them, converſed with them freely.—As a Miniſter of the Church of *England* he was conformable to its Doctrine, Diſcipline, and Ceremonies, and ſerved the Intereſt of this Church perhaps as much as moſt Men of his Rank and Station; however he might be reproached by ſome Men. For (1.) He who in Doctrine comes neareſt to the *Thirty-nine Articles*, ſerves and honours the Church of *England*, more than they who contradict thoſe Articles, in which is contained the Church of *England*'s Confeſſion of Faith.—(2.) He who in the Uſe of our holy Forms, is ſolemn, ſerious, and grave, ſerves and honours the Church of *England*, more than they who huddle over the Prayers, and carry no Appearance of Reverence in Divine Offices.—(3.) He who is ſtrict in his Converſation, according to the Gravity of the Canons, ſerves and honours the Church of *England*, more than they who appear with much Air and Levity; and comply with Riot and Diſorder.—(4.) He who ſpends moſt of his Time in Studying, Preaching, Praying, and viſiting his Flock, ſerves and honours the Church of *England*, more than they who waſte their Time in Recreations, or worſe Things.—And by theſe Means it was, that he kept the People of his Pariſh firm to the publick Aſſemblies, free from thoſe Rents and Diviſions that are to be ſeen in many numerous Pariſhes: And the Number of Communicants at the Lord's Table

Table was very Conſiderable, and ſuch as, generally ſpeaking, he could meet there with good Satisfaction; many of whom he brought to that Ordinance by a perſonal Application to them in private.

His Sermons were plain and practical, ſuited to the meaneſt Capacities; and ſuch as God bleſſed to the Converſion, Edification, and Salvation, of many Souls. He preached much upon the Fundamental Truths of the Scripture and the Church of *England*; ſuch as relate to the Perſon, Natures, and Offices of Chriſt, and Juſtification, *not by our beſt Works, but by Him, and Faith in Him*; and ſuch as relate to the Divinity and Offices of the Holy Spirit with Reſpect to the Church and People of God, as their Teacher, Sanctifier, Helper, Remembrancer, and Comforter, without whoſe Influence no good Thing is done: Nor was he at all inattentive to practical Preaching; for every Doctrince concerning Chriſt and the Holy Spirit, is to be improved in an Application to the Urging and Promoting all Virtue and Godlineſs. Religion and Piety have flouriſhed under theſe Doctrines, and will always decay where they are forſaken, or not heeded.

His Zeal and Devotion were eminent in the Church; but he did not leave his Religion there, but lived himſelf what he preached, being under the Influence of thoſe Truths which he preſſed upon others.—He was a ſtrict Obſerver of the Lord's-Day, and did not think the Duties of the Day were over, when Publick Worſhip was ended; But he ſpent the Evening with his Family, in hearing them read the Scriptures, in examining them concerning the Sermons they had heard, in Catechiſing of them, in Praiſing God, and in Praying with and for them.

He

He was a great Redeemer of Time. He made it appear that Time was precious in his Eſteem, by his diligent Improvement of it. Variety of Buſineſs and Employment was the chief Diverſion that he had; And he was a Man more than ordinarily mortified to the Profits, Pleaſures, and Vanities of the World.

His Pariſh and People were very dear to him, and he purſued their temporal and eternal Advantage with all his Might. He ſeldom joined with others in Prayer, but he prayed particularly for his People.

Thus did he ſerve his Generation by the Will of God, magnify his Office, adorn his Profeſſion, and anſwer the Dignity of his Holy Calling; giving Diligence to the full Aſſurance of Hope, which was a Privilege that God gave him; For as he was a Man of much *Grace*, ſo he was a Man of much *Peace* and *Comfort*. He enjoyed an uninterrupted Calmneſs and Serenity of Mind, and lived in the comfortable Hopes of God's Love to his Soul, and his Title to Glory for many Years: A Mercy which thoſe who are involved in the Buſineſs of the World, and ſwallowed up in the Pleaſures of Sin and Senſuality, are Strangers to, and will not believe: Nay, a Mercy that God is pleaſed to deny to ſome of his faithful Servants, who ſometimes walk in Darkneſs, and have no Light.

Upon the Lord's Day, Oct. 17th, 1703, attending in the Congregation at *Dedham*, his dear Friend and Aſſiſtant then officiating, he was ſeized with the Beginning of his concluding Sickneſs. This Meſſenger found him in God's Houſe and Service; not profaning or neglecting, but keeping a Sabbath; In the Place where he had prayed fervently, preached zealouſly, and ſung the Praiſes of the glorious

Creator,

Creator, Redeemer, and Comforter, chearfully; where he had inſtructed diligently; exhorted to Repentance, Faith and Holineſs, warmly; and reproved Sin faithfully; In the Place where he had pleaded the Cauſe of God againſt the Romiſh *Baal*; the Cauſe of Chriſt againſt Deiſm; *the Cauſe of the Holy Ghoſt againſt the Deriders of his Name and Office*; *the Cauſe of Faith againſt Juſtification by imperfect Works*; *and the Cauſe of Special Grace againſt the pretended Powers of Nature to ſave*; In the Place where he had devoutly received and adminiſtered the Lord's Supper, and where his Lips had fed many; and where he had moſt delightfully converſed with God, and had Foretaſtes and Firſt-fruits of heavenly Joys; In this Place the Meſſenger of God came to call him from the lower to the upper Houſe, from the Temple into the Holy of Holies.—His Illneſs was ſuch as made him leave that Beloved Place that Morning; And his next approach to it was when devout Men carried him thither, and made great Lamentation.

In the View of approaching death, he religiouſly entertained his kind and mournful Friends who came to ſee him, prayed much himſelf with great Ardour, and had the Help alſo of his Aſſiſtant's Prayers by his Bed.—In the Midſt of his bodily Affliction, he remembered his beloved *Dedham*, and in a Pang of Love, ſigned a Letter with his dying Hand to his *Dioceſan*, recommending a Succeſſor to him, who he hoped would be faithful and diligent in the ſpiritual Care of the Flock he was now leaving.

This Sickneſs was indeed to him the Valley of the Shadow of Death; But God ſo encouraged him that he feared no Evil; and a Light ſhined in this Darkneſs, ſo that his Fears vaniſhed, and his Hopes flouriſhed; his Conſcience witneſſed his In-

tegrity; and the Spirit of God witneſſed with his Spirit his Adoption; and he went *full Sail* to Heaven, as one of his Friends who was preſent expreſſed it.

When his Friends about him bewailed their great Loſs, which they feared was coming upon them by his Departure, he deſired them not to be too much concerned for him; for *to him*, he ſaid, *to live was Chriſt, and to die would be Gain.* And added, that God would provide for them.—He bleſſed God that he had finiſhed what he deſigned upon the New Teſtament, and that the Way of it was prepared by very many Prayers of his: (Which Prayers are anſwered to this Day, in the Benefit which Multitudes of ſerious Chriſtians receive from it.)—There were ſeveral Perſons by his dying Bed, who (having declared, that under God he had been the Inſtrument of their Converſion,) put him into an Extacy of Joy.—His Patience in his Sickneſs was very exemplary. His Frame was a continued Courſe of Prayer, Thankſgiving, and chearful Reſignation to the Will of God; and he was much in exhorting thoſe that were about him.

He took his ſolemn Leave of his Aſſiſtant, in theſe Words, *I ſhall leave you, but may the Preſence of Father, Son, and Holy Ghoſt be with you; I hope to ſee you again with Joy at the Reſurrection of the Juſt. What you have ſeen in me that is good and imitable, follow it; but what you have obſerved that is not ſo, let not your Affection to me ſway you to do it.*—This holy Man, a very little Time before his expiring Breath, ſignifying his Deſire to leave this Life, prayed in theſe Words, *Come, Lord JESUS, make a ſhort Work of it!*—He expired the next Lord's Day after his Sickneſs ſeized him, according to his Deſire to leave the World upon that Day of Spiritual Reſt; and

went

went on a Sabbath to poſſeſs the Glory he had ſo often preached of on that Day. And may we who read this, ſo live, and ſo die!

The following is the Concluſion of Mr. Burkitt's *Funeral Sermon, preached by the Rev. Mr.* Parkhurſt, *on Zech.* i. 5.

" I now conſider you his greatly beloved Congregation. How great a Share had you in his Heart! With all his Heart he ſtudied for you, preached to you, prayed with and for you.—The Sins he ſaw among you, he lamented; the Graces he ſaw in you, he encouraged; and in all your Afflictions he was afflicted, and in them gave you his helping Hand and praying Heart.—You ſuffer much in his Remove: And tho' your ſhould be greatly ſupplied, he will be much remembered, unleſs Religion ſhould die here, which God prevent.

And let me give you one ſerious *Admonition.* Your Prophet is dead; but the Word he ſpake will *live*, and take hold of you. The Threatnings he uttered againſt obſtinate Sinners, they live; and if any here perſiſt in their Sins, God will accompliſh thoſe Threatnings upon them.—And the Encouragement he ſpake to them that live the Goſpel, that yet lives; and in due Time God will comfort ſuch, as he told you. His Words ſhall not fall to the Ground.

Do not then put his Sermons into his Grave, but call them to mind, and help one another in remembering what was ſaid by your dead Prophet.—And take Care that you of *Dedham* be not irreligious, leſt his, and the Duſt of ſeveral religious, holy, zealous Miniſters, enriching your Chancel, riſe up in Judgment againſt you.—O the Account

this Town hath to give to the great and holy God for the Plenty of Heavenly Manna rained down here, through the Lips of divers eminent Paſtors, placed in this Poſt ſince the Reformation!

Conſider it, all of you, and eſpecially Family Governors, and improve the Means of Grace you have enjoyed, leſt by Unprofitableneſs you ſhould provoke God to turn your *Goſhen* into a Land of Darkneſs, a Place of glorious Light and Evangelical Brightneſs, into the Region and Shadow of Death.—If any of you ſhall continue in Ignorance, or Profaneneſs, or Worldly-mindedneſs, or Formality, ſhort of Spiritual Religion and ſerious Godlineſs, notwithſtanding the eminent Proviſion you have had for your Souls, you will find it more tolerable for *Sodom* and *Gomorrah* in the Day of Judgment than for you.—But for you that fear God, and have ſincerely improved under the holy Labours of your deceaſed Prophet, be you comforted in the Bleſſings God communicated to you by him. And tho' your Miniſter is dead, God *lives*, and his Covenant in Chriſt lives, and is eſtabliſhed in all Things and ſure: Moreover, God may provide you another Chryſtal Stream; and if not, he can refreſh you more immediately from himſelf, the Fountain of all Goodneſs.

And now I ſhall add ſomething to the *Succeſſor*, whoever it is whom God in his Providence ſhall ſet over this Congregation.—Be not *you* diſcouraged by the Excellencies of this immediate, or other your Predeceſſors: But being faithful to God in watching over your Charge, hope to enter into their Labours by a great Succeſs of yours.—And in your Induſtry, and cloſe Application to your Miniſtry, be encouraged by the Thouſands of fervent Prayers that lie before the Throne of God for

Dedham,

Dedham, ſent up thither in the Redeemer's Name, by his Ambaſſadors that have been here before you. —Withal, enquire into their Hiſtory, and imitate their Faith, Zeal, Holineſs, and Moderation; and neither contradict nor ſuppreſs any of the Truths and Doctrines of the Scripture and of the Church of *England*, which they preached.—And let not this Place, in which I have the Honour now to ſtand, remain only conſecrated to wiſe and holy Diſcourſes; but let the Incenſe alſo of ſolemn and ſomewhat enlarged Prayers ſtill aſcend from hence to the Throne of the divine Majeſty.—Love the People committed to you, and bear them upon your Heart in your ſecret Addreſſes to God; And beg of him to lead you to Things and Expreſſions in your Sermons that may be ſuited to the Variety in your Auditory.—Be alſo a Pattern to them of Sobriety, Juſtice, Meekneſs, Zeal, Godlineſs, Purity, Charity, Faith, and Heavenly-mindedneſs; that you may give up your Account with Joy, and and may in the great Day, ſtand with the lately dead Prophet, and his and your glorious Predeceſſors, at the Right Hand of our Redeemer."

The following are the Whole of Mr. *Burkitt's* printed Works,

1. *Expoſitory Notes, with Practical Obſervations on the New Teſtament*: A Work deſervedly in high Eſteem with pious People of different Denominations.

2. *A Funeral Sermon for the Rev.* W. Gurnall, *Miniſter of* Lavenham, Suffolk, who died *Oct.* 12, 1697.

3. *The Poor Man's Help and Young Man's Guide*: A very inſtructive and practical little Book.

4. A Catechiſm, entitled *Family Inſtruction*.

5. *An Augumentative and Practical Diſcourſe in Defence of* Infant-Baptiſm.

The Rev. Mr. G. HERBERT,

Rector of *Bemerton, Wilts*; Author of the Sacred Poems, entitled *The Temple.*

(From the Account of his Life affixed to his Poems.)

MR. *George Herbert* was born *April* 3d, 1593, in the Caſtle of *Montgomery* in *Wales*; which Caſtle was afterwards demoliſhed during the Civil Wars.—About the Age of Twelve Years he was put under the Care of Mr. *Ireland*, who was then chief Maſter of *Weſtminſter* School; where the Beauties of his Behaviour and Wit became ſo eminent and lovely, that he ſeemed to be marked out for Piety.—He continued in that School, till he became perfect in the learned Languages; and eſpecially in the *Greek* Tongue, in which he afterwards proved an excellent Critic.

About the Age of Fifteen, he was elected out of that School for *Trinity-College* in *Cambridge*, and committed to the particular Care of the pious Dr. *Nevil*, who was then Dean of *Canterbury*, and Maſter of that College.—As he grew in Years, he grew alſo in Learning, and in Favour both with God and Men. His Soul was kept by divine Grace in ſo holy a Frame, that he might well be recommended as a Pattern of Virtue to all Poſterity; and eſpecially to his Brethren of the Clergy.—The greateſt Diverſion from his Studies, was the Practice of Muſick; of which he would ſay, *That it did relieve his drooping Spirits, compoſe his diſtracted Thoughts, and raiſed*

raiſed his weary Soul ſo far above Earth, that it gave him an Earneſt of the Joys of Heaven before he poſſeſſed them.

He deeply conſidered the great Importance of the Work of a Miniſter of the Goſpel, and the great Account which he muſt give at laſt; ſo that it was with much Fear and Trembling that he entered upon that high Office; nor did he reſolve upon it till after he had ſought the Lord with much Prayer and Faſting.

In the Year 1630, he was preſented to the Rectory of *Bemerton* near *Saliſbury*, to which he received Inſtitution from the pious Biſhop *Davenant*.—Here he lived a Life of Primitive Piety, and as a Miniſter laboured diligently in the Service of his Lord and Maſter. The very Name of JESUS was precious and delightful to him. He was remarkable for the moſt condeſcending Humility; And abounded in Works of Charity and Compaſſion. He was much in Prayer, and had his Converſation in Heaven.

After he had been Miniſter of *Bemerton* only about three Years, he was ſeized with the Sickneſs which ended in his Diſſolution.—During his Illneſs, he ſent the following Meſſage by a Friend to holy Mr. *Farrer* of *Gidden*-Hall in *Huntingdonſhire*. "Give my Brother *Farrer* an Account of the decaying Condition of my Body, and tell him, I beg him to continue his daily Prayers for me; and let him know that I have conſidered, *That God only is what he would be*; and that I am by his Grace become now ſo like him, as to be pleaſed with what pleaſeth him; and tell him, that I do not repine, but am well pleaſed with my Want of Health; that my Heart is fixed on that Place where only true Joy is to be found; and that I long to be there, and wait for my appointed

pointed Change with Hope and Patience."—And he added, "I pray deliver this little Book to my dear Brother *Farrer*, and tell him, he will find in it a Picture of the many ſpiritual Conflicts that have paſt betwixt God and my Soul. Deſire him to read it; and if he can think it may turn to the Advantage of any poor dejected Soul, let it be made publick; if not, let him burn it." Thus meanly did he think of this excellent Book, which now bears the Name of the *TEMPLE*; or *Sacred Poems and private Ejaculations*; of which Mr. *Farrer* could ſay, There was *the Picture of a divine Soul in every Page.*

At another Time he expreſſed himſelf as follows, with more in the ſame Strain; "As my Father and the Generations that are paſt, have done before me, ſo I alſo ſhall ſuddenly (with *Job*) *make my Bed in the Dark*; and I praiſe God that I am prepared for it; and that I am not to learn Patience, now I ſtand in ſuch need of it; and that I have practiſed Mortification, and endeavoured to die daily, that I might not die eternally; And my Hope is, that I ſhall ſhortly leave this Valley of Tears, and be free from all Fevers and Pain; and, which will be a more happy Condition, I ſhall be free from Sin; and ſhall dwell in the new *Jeruſalem*, with Men made perfect, and where theſe Eyes ſhall ſee my Maſter and Saviour *Jeſus*."

He continued meditating, and praying, and rejoicing, till the Day of his Death; and on that Day he ſaid to a Friend, "*I am ſorry I have Nothing to preſent to my merciful God, but Sin and Miſery; But the firſt is pardoned, and a few Hours will put a Period to the latter.*"—When his Friend reminded him of his many Acts of Piety and Mercy, he anſwered, *They be good Works, if they be ſprinkled with the Blood*

of

of Chriſt, and not otherwiſe.—Afterwards being aſked, *How he did?* his Anſwer was, "*That he had paſt a Conflict with his laſt Enemy, and had overcome him by the Merits of his Maſter Jeſus.*—After this he ſaid, "*Lord, forſake me not now my Strength failath me: But grant me Mercy, for the Merits of my Jeſus; and now Lord; Lord now receive my Soul.*" And with theſe Words he breathed forth his Spirit without any apparent Diſturbance.

Dr. R. SANDERSON,

Biſhop of *Lincoln.*

(From the Account of his Life, by ISAAC WALTON.)

DR. *Robert Sanderſon* was born in the Year 1587, at *Rotherham* in the County of *York.* He was remarkable for Piety and ſtrict Obedience to his Parents, from his early Youth; having had the Advantage of a careful Education.—When at the Grammar-School of his Native Town, he was obſerved to uſe unwearied Diligence in the Attainment of Learning, and to have a Degree of Serioufneſs beyond his Age, and with it a more than common Modeſty; and to be of a calm and obliging Behaviour.—This was the good Beginning of a Life, which, tho' none of the ſhorteſt, was ſpent in the Service of God and of his Church, without any remarkable Deviation from the Paths of Godlineſs,

lineſs, until it was exchanged for a Life of perfect Felicity and Glory.

He was ordained to the Miniſtry in the Year 1611, by Dr. *King*, Biſhop of *London:* And in the Year 1618, he was preſented to the Rectory of *Wibberton* in *Lincolnſhire*, which, as the Situation was low and prejudicial to his Health, he ſoon after reſigned into the Hands of the Patron.* About the ſame Time, he was preſented to the Rectory of *Boothby-Pannel* in the ſame County, (which was of leſs Value, but a purer Air than *Wibberton.)* This Place will long continue famous, becauſe the humble and learned Dr. *Sanderſon* was more than Forty Years the Miniſter thereof, and from thence dated all, or moſt of his valuable Writings.

He did not perplex the Thoughts of his Pariſhioners by preaching high and uſeleſs Notions, but fed them with ſuch plain Truths as are neceſſary to be known, believed, and practiſed, in Order to Salvation. Nor did he think his Duty diſcharged by only reading the Church Prayers, Catechiſing, Preaching, and adminiſtring the Sacraments ſeaſonably; but judged (if the Law or Canons may ſeem to enjoin no more, yet) that God would require more than the defective Laws of Man's making, can or do enjoin. He therefore became a Law to himſelf, practiſing what his Conſcience told him was his Duty, in reconciling Differences, both in his Pariſh and Neighbourhood, and often viſiting Families at their Houſes, eſpecially the ſick or diſconſolate, to inſtruct and adviſe them; and diſtributing Alms to thoſe that were in need.

Notwithſtanding

* N. B. Dr. *Sanderſon reſigned* the Living which he could not *perſonally* take Care of; and did not act the Part of thoſe greedy Pluraliſts and Non-Reſidents who mind only the *Fleece*, but regard not what becomes of the *Flock*.

Notwithſtanding his exemplary Piety, and Diligence in the Work of the Miniſtry, he met with much Diſturbance and Ill-Treatment from ſome of the prevailing Party during ſome Years of the Uſurpation: But towards the Concluſion of that Period, thro' the over-ruling Providence of the great Diſpoſer of all Events, he was permitted to abide quietly, and to go on with the Exerciſe of his Miniſtry in his Pariſh.

In this Time of his Privacy and Retirement, his Caſuiſtical Learning, peaceful Moderation and Sincerity, became ſo remarkable, that many, (both ſuch as were known to him and ſuch as were not,) applied to him for Reſolution in Caſes of Conſcience. In this Labour of Love he was much employed, even to Wearineſs; but he denied none, and would often praiſe God both for the Ability and Occaſion of doing good in this Way to the meaneſt of thoſe precious Souls for which his Saviour vouchſafed to die.

When the Reſtoration took Place, Dr. *Sanderſon*, without any ſeeking of his own, was nominated Biſhop of *Lincoln*. Nay, ſo far was he from aſpiring to this Dignity, that it was with much Backwardneſs and Self-Diffidence, that he undertook ſuch an important Charge; declaring to his Friend who had recommended him, *That he would now lead him into a Temptation which he had daily prayed againſt.* And he beſought the Lord, if he did undertake it, *ſo to aſſiſt him with his Grace, that the Example of his Life, his Care and Endeavours, might promote his Glory, and help forward the Salvation of Men.*

After having governed his Dioceſe about two Years, in the diligent Diſcharge of the Work and Office of a Biſhop, he left this vain Life and entered upon a better, *Jan.* 29, 1662. Some of his laſt

laſt Words were, *Lord, forſake me not now my Strength faileth me, but continue thy Mercy, and let my Mouth be filled with thy Praiſe. My Heart is fixed, O God, my Heart is fixed where true Joy is to be found.*

The following is an Extract from his laſt Will and Teſtament, written by himſelf.

"I *Robert Sanderſon*, Dr. of Divinity, an unworthy Miniſter of Jeſus Chriſt, and by the Providence of God Biſhop of *Lincoln*,—do make this my Will and Teſtament (written all with my own Hand.)—Firſt, I commend my Soul into the Hands of Almighty God, as of a faithful Creator, which I humbly beſeech him mercifully to accept, looking upon it, not as it is in itſelf, (infinitely polluted with Sin) but as it is redeemed and purged with the precious Blood of his only beloved Son, and my moſt ſweet Saviour *Jeſus Chriſt, in Confidence of whoſe Merits and Mediation alone it is*, that I caſt myſelf upon the Mercy of God for the Pardon of my Sins, and the Hopes of eternal Life."

The Rev. Mr. J. MASON, M. A.

Rector of *Water-Stratford, Bucks.*

(*From the Preface to his* Select Remains.)

THE Rev. Mr. *John Maſon* was a Perſon of as eminent a Character in the Religious World as moſt Ages have produced. He was a Man of uncommon Fervour of Spirit in the Cauſe of God and

and Religion. His Learning was conſiderable, his Capacity above the Common Level, and his Application extraordinary. For a deep and continual Senſe of Religion upon his Spirit, he had not many Equals; and for an honeſt and unaffected Zeal in the Service of Chriſt, he had few Superiors.—His Mind was ſuſceptible of the warmeſt Impreſſions of Devotion. Whatever he uttered, (eſpecially if it related to his Saviour,) ſeemed to come from the very Bottom of his Soul; and the Impreſſion it made upon his Hearers was owing, in a great Meaſure, to that which they obſerved it firſt made upon him.—His Style was ſtrong, conciſe, and plain, which of all others is certainly the fitteſt to convey the warmeſt Sentiments from and to the Heart. But the Succeſs of his Miniſterial Labours was not ſo much owing to his natural Oratory in the Pulpit, as to the ſtrict and exemplary Piety of his Conduct out of it.

If ever Man made Religion his greateſt Buſineſs and Pleaſure, he did. How much he was in his Element when at Prayer, appears from the frequent Diſcharge of that Duty, viz. Six Times every Day as long as he was able; twice by himſelf, twice with his Wife, and twice with the Family. The firſt Poſture he was in every Morning as ſoon as he was out of Bed, was upon his Knees; and the ſame as ſoon as he returned from a Journey.—His Religious Converſe was neither forced nor affected, but accompanied with an eaſy and chearful Addreſs; and ſeemed as natural to him as worldly Diſcourſes are to others; which made it not Burthenſome and Awful, but Agreeable and Entertaining.

In his Sentiments of Church-Government, he was for the *Eſtabliſhed Form*; in his Sentiments of Doctrines, he was for the moderate *Calviniſtical*

 Scheme;

Scheme; but far from being a *Bigot* to either, as appears especially from his Letters. His extensive Charity seemed to arise from his profound Humility; Censoriousness being ever the genuine Offspring of Pride, as Bigotry is of Ignorance.—The following Character is given of him in the Account of his Life written by the Rev. Mr. *Maurice*, Rector of *Tyringham*, *Bucks*, who cannot be suspected of Partiality.

" He was a Person of as great Devotion as ever " I met with; and his main Aim was to make all " he conversed with to be religious. I think verily " he was not only temperate, but mortified; not " only true and just, but kind and charitable: " Charitable to the good Name as well as to the " Soul and Body. He was neither Angry nor " Hasty: Very Affable in his Carriage, and Meek " in his Converse: Never over-earnest, but, (where " he thought he could not exceed,) for God. The " Family where he lived for many Years, and " which he since often visited, very lately told me, " *They thought him as free from Vanity, as others could* " *be from Vice; and that they could never see wherein he* " *did too much, or where too little.* I cannot, indeed, " say so much, yet I am ready to think, that all " his *Redundancies*, as well as *Defects*, were designed " in Order to a greater Good."

To this I shall only adjoin the Testimony of the Rev. Mr. *Hammet*, who succeeded Mr. *Mason* in the Vicarage of *Stanton-Berry*, (upon his Presentation to *Water-Stratford*) and who was afterwards Rector of *Emmington* in the same County.

" My Acquaintance (saith he) with Mr. *Mason*, " I have esteemed one of the greatest Mercies I " ever received. His Learning and Piety were " great, and his Humility deep. Divers Souls in

" the

" the Neighbourhood wherein he lived, were Seals " of his Miniſtry. His Affections were ſo fervent, " and his Zeal ſo great, that as they were the Com- " fort, ſo they were the Admiration of thoſe that " feared God, and lived near him. He was in his " Judgment and Practice, a conforming Miniſter. " The Liturgy he read with Affection, and ſaid, " he enjoyed much Communion with God while " reading it. But he was far from a bitter Spirit " againſt Diſſenters. So great was his Love to " *Chriſt*, that he had a Value for any one who " ſpoke a ſavoury Word of him. And as he had " a great Charity for others, ſo he was moſt " highly eſteemed by the moſt ſober Churchmen " and Diſſenters. Mr. *Baxter* ſaid, *He was the* " *Glory of the Church of England.* Other judicious " Miniſters I have heard ſay, *That they never con-* " *verſed with a Miniſter, Conforming or Non-Conforming,* " *that equalled him.* The Frame of his Spirit was ſo " heavenly, his Deportment ſo humble and oblig- " ing, his Diſcourſe of heavenly Things (and little " elſe could we hear from him) ſo weighty, with " ſuch apt Words and delightful Air, that it charm- " ed all that had any ſpiritual Reliſh, and was not " ſo burthenſome to others, as Diſcourſes of that " Nature have been from other Miniſters."

How happy would it be for the Chriſtian Church, if inſtead of contending about Forms and Speculations, we could all unite in this humble, charitable, and truly pious Temper, with which this good Man was ſo eminently diſtinguiſhed!

It is unhappy, that a Perſon ſo well qualified to convey a warm and lively Senſe of Religion into the Minds of Men from the Pulpit, could not be perſuaded to do it oftner from the Preſs. His invincible Modeſty and Humility deprived us of this

Advantage.—A moſt excellent and amiable Diſpoſition! But ſeldom found in ſo cloſe a Conjunction with thoſe ſtrong and vehement Paſſions of Zeal and Fervour, tho' perhaps the ſureſt Character of a *true godly Zeal.*

All that he publiſhed himſelf were, the *Songs of Praiſe to Almighty God upon ſeveral Occaſions; together with the Songs of Solomon, firſt turned, then paraphraſed into Engliſh Verſe; with the Addition of a ſacred Poem on* Dives *and* Lazarus. *To which are added, Penitential Cries.*——Nothing can better ſhew the univerſal Eſteem this Book hath met with from Chriſtians of all Denominations, than its having gone through about ſixteen Impreſſions.—Beſides this, he publiſhed a *little Catechiſm, with Verſes and Sayings for little Children:*—And towards the End of his Life, a Sermon upon the Parable of the Ten Virgins, called *The Midnight Cry.*—There are alſo two Sermons of his extant, publiſhed and prefaced by the Rev. Mr. *Shepherd* of *Braintree* in *Eſſex.*—As for the Collection of Sayings, &c. called *Select Remains*, which were collected and publiſhed long after his Death, they are admirably calculated, and have a ſtrong Tendency to edify and improve the Mind, and to promote the Cauſe of *real Religion*, and are worthy of the Attention and frequent Peruſal of every *ſerious Chriſtian.*

Mr. *Maſon* died at *Water-Stratford* in the Year 1694, having been Rector of that Pariſh Twenty Years.

Sir

Sir THOMAS THINNE, Knight.

(From his Funeral Sermon by Daniel Featley, D. D. *printed in the Year* 1639.)

HIS natural Parts were perfected by Art and Learning, and his moral much improved by Grace. He was a moſt provident Houſholder, loving Huſband, indulgent Father, kind Landlord, and liberal Patron. So kind a Landlord, that when his Tenants through Misfortunes were behind with him, he was ſo far from ſuing them, or putting them to Trouble to extort his Due from them; that inſtead of receiving from them, he lent great Sums unto them; by the good Employment whereof they were enabled to recover themſelves, and pay him.—So liberal a Patron he was, that he not only freely beſtowed all the Benefices that fell in his Gift, but was alſo at all the Charge of Inſtitution, Induction, Compoſition, Firſt-Fruits, and whatſoever Burden fell upon the Incumbent: Such *Patterns* of Patrons, we may rather wiſh than hope for after him. What ſhall I need to add more concerning him, whoſe Birth was illuſtrious, his Education liberal, his Patrimony great, his Matches ſuitable, his Life exemplary, and his Death comfortable! Single Virtues we meet with in many, but ſuch Combinations as were in him, ſuch Affability in ſuch Gravity, ſuch Humility in ſuch Eminency, ſuch Patience in ſuch Trials, ſuch Temperance and Moderation in ſuch Abundance, as we have juſt Cauſe to bleſs God for in him, ſo we have great Cauſe to pray for in others of his Rank.—In his tender Years he was ſet as a choice Plant

in the famous Nurſery of good Learning and Religion, the Univerſity of *Oxford*, where living as a Commoner in *Corpus Chriſti* College, under the Care and Tuition of Dr. *Sebaſtian Wenfield*, he very much thrived and grew above his Equals both in Grace and in Knowledge, gaining to himſelf as much Love as Learning. After he was removed from thence, he fell into very great Troubles, as well before as after the Death of his Father; But the Lord delivered him out of all. Theſe Croſſes and Afflictions ſerved but as Files to brighten thoſe Gifts and Graces in him, which ſhined afterwards moſt brightly in his more ſettled Eſtate and eminent Employments; being choſen Deputy-Lieutenant in *Wiltſhire*, Commiſſioner in three Shires, Four Times High-Sheriff, and often Knight for the Shire in Parliament: In all which Places of important Negotiations and great Truſt, he ſo carried himſelf, that all Men might ſee in all his Actions, he had a ſpecial Eye to the Motto in his Eſcutcheon, *Jesy bonne cauſe*, for with *Mary* he always choſe the good Part, and ſtood up for the Truth, which he confirmed with his laſt Breath.—You have heard what he was in Publick; but what was he in Private? Religion is like the Precious Stone *Garamantites*, which caſteth no great Luſtre outwardly, but we may diſcern as it were Golden Drops within. Three of theſe I will preſent to your View.

The *firſt* of theſe was *Tenderneſs of Conſcience*, which is one of the moſt infalliable Tokens and Marks of a Child of God: So tender was he, that he would undertake no Buſineſs before he was fully perſuaded of the Lawfulneſs thereof, both by clear Texts of Scripture, and the Approbation of moſt Learned and Conſcientious Divines. He

made

made Scruple, not only of committing the leaſt known Sin, but of embarking into any Action which was queſtionable among thoſe that love the Truth in Sincerity.

The *ſecond* was *Chriſtian Compaſſion*, whereby he took to Heart the Afflictions of *Joſeph*, and Miſery of *Lazarus*, whoſe Sores he cured with the moſt precious Balſam he cou'd buy for his Money. He furniſhed himſelf with the beſt Cordials and the rareſt Medicinal Receipts; and when he heard of any Poor, Sick, or Hurt, he not only ſent them Money but Medicines alſo, thinking Nothing could coſt him too dear, whereby he might ſave the Life, or recover the Health of the pooreſt Member of Chriſt Jeſus.—In the Years of Dearth and Sickneſs, he ſent Proviſion to all the Pariſhes about him, and thrice a Week relieved an Hundred at leaſt at his Gate: Neither did his Compaſſion die with him; for in his Will and Teſtament confirmed by him the Day before his Death, he bequeathed divers Legacies to the Poor, whereof theſe following came to my Notice. To St. *Margaret's* in *Weſtminſter*, 10 Pounds. To *Kempsford*, 60 Pounds. To *Coſley*, 60 Pounds. To *Froome* and the *Woodlands*, 100 Pounds. To *Warminſter*, 100 Pounds. To *Deverill* and *Mounton*, 100 Pounds.

The *laſt* which I ſhall preſent to your View at this Time, was his *Fervency of Zeal* for the Truth of the Goſpel. In all the Benefices which he beſtowed, he took ſpecial Care to make Choice of Men *ſound in the Faith*, no Way warping either to Popiſh Superſtition, or Schiſmatical Separation: As he made greateſt Account of thoſe Miniſters of the Goſpel, who were fervent in Spirit and zealous for the Truth; ſo he hated none more than Temporizers and Lukewarm Laodiceans: He ſeldom ſpake

of

of any Romaniſts without expreſſing a great Deteſtation of their Idolatry and Superſtition.—The Night before he changed this Life for a better, after an humble Confeſſion of his Sins in general, and a particular Profeſſion of the Articles of his Belief, in which he had lived, and now was reſolved to die, he added, I renounce all Popiſh Superſtition, *all human Merits, truſting only upon the Merits of the Death and Paſſion of my Saviour*; and whoſoever truſteth on any other, ſhall find when he is dying, if not before, that he leaneth upon broken Reeds.

After the Benediction of his Wife and Children, being deſired by me to eaſe his Mind, and declare if any Thing lay heavy upon his Conſcience; he anſwered, Nothing he thanked God: Yet like an obedient Child of his Mother, the Church of *England*, both heartily deſired, and received her Abſolution. And now profeſſing that he was moſt willing to leave the World, he beſought all to pray for him; and himſelf prayed moſt fervently, that God would enable him patiently to abide his good Will and Pleaſure, and to go through this laſt and greateſt Work of Faith and Patience: And the Pangs of Death ſoon after coming upon him, he fixed his Eyes on Heaven from whence came his Help; and to the laſt Gaſp, lifted up his Hand, as it were, to lay hold on that Crown of Righteouſneſs, which *Chriſt* reacheth out to all his Children, who hold out the good Fight of Faith to the End, and conquer in the End.

Mr.

Mr. JOHN MOULSON,

Of HARGRAVE.

(From his Funeral Sermon at Bunbury *in* Cheſhire, *printed in the Year* 1639.)

I Come to the Teſtimony that I am to give to our Deceaſed Brother, *Mr. John Moulſon*; which I may not omit to be particular in, having never ſuch a Subject of Diſcourſe before, or ſuch an Exemplary Man to ſpeak of.—I would not be *bought* to flatter a Profane and Wicked Great One; but here God's Glory in this his Servant, and the Edification of you that are preſent, require of me to ſpeak fully.

He copied out in his Life the old Way of Chriſtianity, and wrote ſo fair after thoſe Primitives, that few now imitate his Hand. You may take Notice,

Firſt, of his Moral Parts; where I commend four Things;

1. *His Calmneſs and Moderation of Affection.* No Paſſion was obſerved to be a *Tyrant* in him.

2. *His ſober Taciturnity*; an imitable Wiſdom in this Age of Talk and Prattling.

3. *His affable Carriage*, and Eaſineſs of Acceſs; by which he gained Reputation, and the Love of the Neighbourhood wherever he dwelt. Some are ſo *Hairy* and *Rough* like *Eſau*, that they may be diſcerned by their *Handling*, and ſome ſo *Churliſh* as *Nabal, that a Man cannot ſpeak unto them*; which Sourneſs and Cloudineſs of Spirit, I wiſh were not a Blemiſh

a Blemiſh to many that give their Names unto Religion. *He* honoured it by his Sweetneſs and Affability.

4. *His grave Deportment and Carriage.* As Nothing is more contemptible than a light youthly wanton Old Man; ſo the Grey Head and Wrinkled Cheeks accompanied with Sage Gravity, command Reſpect from the Beholders, as that old grave Biſhop *Paphnutius*, tho' he had loſt an Eye, did from the Emperor *Conſtantine*. Gravity dwelt in the Face of this Man, and his very Preſence was ſuch, as would diſcountenance the Rude and Profane.

But all theſe are but mean Commendations in Reſpect of the next,

Secondly, *His Practice of Holineſs*; where I will obſerve and commend unto you,

1. *His unoffenſive Youth*, of which they that can remember him ſince that Time, are confident to ſay of him, as the Emperor ſaid of *Piſo*, *His Life was compoſed and ſettled, even from his very Childhood*; and then he began to ſort himſelf with the Graveſt Company, chiefly with that learned and godly Mr. *Chriſtopher Harvey*, ſometime Incumbent in this Church, to whom he was dear. He was obſerved to be ſo ſober and modeſt in his Youth, that he was deſired to accompany and attend an *Honourable Nobleman* to *Oxford*, where he was very watchful, and careful of him, and prayed twice a Day with him in his Chamber. So ready was he *to bear the Lord's Yoke in his Youth.*

2. *His unmarried Eſtate*, which was chaſte and modeſt. He lived above Fifty Years unmarried, and in that State expreſſed two Virtues, his Wiſdom not to be raſh, and his Care to keep his Veſſel undefiled.

3. *His*

3. *His married Eſtate*, and Courſe of Houſe-keeping.—When it pleaſed God to diſpoſe his Heart to Marriage, he *married in the Lord*.—When God gave him Children, he *nurtured them* and his Family *in God's Fear*—(1.) He prayed four Times a Day—(2.) He read three Chapters in the Old Teſtament, and three in the New, every Day—(3.) After Dinner, he called not for Gaming for Digeſtion, but read a Chapter before he roſe from Table—(4.) He catechiſed his Children and Servants conſtantly, according to ſome plain Form.—(5.) He uſually roſe early on the Lord's-Day, which Time he gave to Meditation and Prayer, and what he could remember of the Sermon, he uſually repeated to his People.

4. *His exemplary Virtues* in his whole Courſe of Life.

(1.) *His Meekneſs and Peaceableneſs of Diſpoſition*; A Grace *which in the Sight of God is of great Price*, and a notable Teſtimony of inward Holineſs, according as it runs, *James* iii. 17. *Pure, then peaceable*. He was not apt to meddle with Matters that concerned him not, never being obſerved to bear a Part in any Faction; a favourable Interpreter of Things not evident; readier to reconcile, than to make Differences; and chooſing rather to part with his Right than with Peace, as appeared in a *Suit* known unto many here.

(2.) Though he were meek in his own Cauſe, yet he was *zealous in God's*. He could not endure any Thing repugnant to Holy-Scripture; nor would he neglect, either ſeaſonably to admoniſh, or reprove the faulty, that were within the Compaſs of his Admonition, or to whet on, and exhort others *to Love and good Works*.

(3.) Yet

(3.) Yet his *Zeal* did not miſcarry, being allayed and tempered with Wiſdom. His Wiſdom appeared, firſt, in his Diſcreetneſs in his Undertakings and all his Affairs; an Argument of which ſome take to be this; That he was never troubled, nor ſo much as queſtioned in any Court concerning any Fact. Secondly, in his *obſerving a fit Seaſon, when*, and a fit *Decorum in* ſpeaking. Thirdly in his *Choice of Company*, and eſpecially of ſuch Acquaintance as he would be near with and intimate, which were only ſuch as might be able to afford him ſpiritual Aſſiſtance in a Time of need.

(4.) *His Freedom from Worldlineſs, and Contentedneſs with his Eſtate.* He would not improve his Eſtate by the Raiſing of it (as haply he might have done, and as others do) upon his Tenants. He counted himſelf rich, becauſe he needed not all that he had, but could have lived with leſs, for, *he that can make a little to be his Meaſure, all elſe that he hath is his Treaſure*; which was the Obſervation of a good *Poet*, but a better and a more mortified *Divine.**

(5.) His *Humility*, and even among the very Temptations to Pride. It is and hard Thing to be humble even in an humble and low Eſtate; but much more difficult in the Affluence of outward Things. You know his Kindred and his Relations; yet as he manifeſted this Grace in his whole Carriage, ſo in particular in not being puffed up with the Greatneſs of his Brothers and Siſters, or the Advancement of his Children.

(6.) *His Diligence in the Uſe of the Means of Grace*; —*He had a right Conceit of Sermons*, moſt reliſhing ſuch as were moſt wholeſome and uſeful for Edification—*He took Pains to hear.* He was often known in

* *Mr. George Herbert.*

in his younger Time to go ten Miles on Foot, in thoſe Times of greater Scarcity.—*His Behaviour in the Church* in the Time of Prayers, and in hearing was very obſervable for his reverent Attention and Devotion.

(7.) *His anſwerable Practice*, fitted and proportionable to his Exterior Profeſſion—*He was much in Private Prayer.* If you would have a Trial of Sincerity, follow a Man home, and to his Cloſet, and ſee what he doeth within Doors; for there may be many falſe Motives that may ſet a Man on Work in publick Duties. Secret Prayer, if it be conſtant, cannot lodge long with Hypocriſy in the ſame Heart.—*He was often in ſecret Faſting by himſelf alone*; a Duty not only lamentably neglected in theſe lazy Times of eaſy Chriſtianity, but ill ſpoken of too, as a Character of a *Phariſee*, by ſuch as are loth to be at the Pains of ſubduing their Bodies, and yet are deſirous to come off with the Credit and Reputation of Religion.—*He was temperate in his Diet*, and in his Habit ſober and grave, as counting Wiſdom and Grace a better and more ornamental Dreſs than Lace of the Faſhion; and ſo he was in his Recreations; tho' conſtantly chearful, yet a Man of little Mirth or Delight in any Thing but what is ſpiritual.—*He was full of Charity*, which appeared in theſe Particulars.—1. Always upon the Lord's Day he had ſix Poor at Dinner, to every one of which he gave a Piece of Beef away with them beſides, and at Night he ſent what was left to other poor; Beſides what he gave at his Door, and what he gave privately to the poor *Houſhold of Faith.*—2. His Hoſpitality according to his Rank, was ſuch as *Peter Martyr* reported of *Martin Bucer*, *whoſe Table was ever open to any good People*, eſpecially to Miniſters, whom he much reſpected.—3. He ſat up ma-

ny Nights for the Comfort of the Sick; not thinking that Work of Mercy ſufficiently performed by an *How do you*, or a cold Viſit.—4. He had a Sympathy with the Condition of Chriſt's Church abroad.

5. In the laſt Place, let us view him in his laſt Act, *his Sickneſs and Death, which*, as the Text hath told us, *is precious in the Sight of the Lord.*

(1.) He prepared himſelf to die, not only being *willing, but deſirous alſo to be ſet at Liberty*; *St. Paul's* Expreſſion, *I have a Deſire to be diſſolved*, as they that were with him ſay, being much in his Mouth.

(2.) He was very thankful for God's aſſiſting him with Memory and Underſtanding to the very laſt; for the Continuance of which he prayed, and deſired others that were about him to pray.

(3.) He employed both his Memory and Speech for the Comfort and Counſel of ſuch as viſited him.

(4.) He made a Confeſſion of his Faith, but chiefly in the Matter of *Juſtification by Faith*, (which an eminent *Roman Prelate* called a *good Supper Doctrine*, *) and in the Comfort of that Point, he reſigned his Soul to CHRIST, and *ſlept* ſweetly *in the Lord.* Thus, as his Life was holy, his *Death* was precious. He made no great Noiſe in the World, nor raiſed greater Expectations of himſelf than he could well manage; But as a Taper he gave Light till he went out: And now he is gone, we will leave upon his Grave, *The Memory of the juſt is bleſſed*; and apply to him the Words of the Text, *Precious in the Sight of the Lord is the Death of his Saints.*

Sir

* Cardinal *Bellarmine*, though in his Life Time he had contended ſo much for Juſtification *by Works*, yet confeſſed upon his Death Bed, that it was much more ſafe to truſt *only* in the Merits of our Lord Jeſus Chriſt.

Sir AUGUSTINE NICHOLLS, Knight.

Judge of the *Commons Pleas*, and Chancellor to King *Charles* I. when Prince of *Wales*.

(*From his Funeral Sermon by* Robert Bolton, B. D. *Rector of* Broughton, Northamptonſhire.)

HE was a Reverend and Learned Judge, a *Prince and a great Man in Iſrael*; nay a *God* upon Earth, as Judges and Magiſtrates are ſtiled by the Spirit of God, Pſal. lxxxii. 6. tho' he be departed this Life *like a Man, and fallen as one of the Princes.*

Yet let no man think I am come hither, either to ſmooth and mollify any Faults or Frailties that might be in this great Man, or, to faſten upon him any falſe Praiſes, or, to make a ſolemn and formal Narration of all his noble commendable Parts. When I undertook this Buſineſs, I ſtudied only how I might ſpeak moſt profitably, and make the beſt Uſe of the preſent Occaſion, to my *living* Auditors.

For this End, give me leave to ſingle out, and propoſe for *Imitation* ſome worthy and notable Parts of his; and I muſt alſo crave the Aid of your Love to him, and thoſe ſoftened Thoughts of Mortality which are wont to attend theſe Times, that I may commend them to your Liking and Practice with the more Succeſs, and ſtronger Impreſſion.—I ſhall commend unto you

1. *His ſingular Integrity in diſpoſing thoſe Church Livings he had in his Power.* And in this Point I myſelf can ſay more than any, who taſted the moſt

deeply of his worthy Conduct this Way. When I never ſought after, as is well known, nor thought on any ſuch Thing, he ſent for me, and moſt *freely* beſtowed the Living which I at preſent enjoy. And I know his Purpoſe for the Reſt: For he himſelf gave me this Meſſage to as Worthy and Reverend a Man as I know unpreferred in the Land, That if he would come to him, he would give him the firſt that fell; and for no other Reaſon, but becauſe he had heard he was a Reverend and Worthy Miniſter.—I am perſuaded in this Point he might be a *Pattern*, not only to all here preſent whom it might concern, (tho' I look upon the Faces of ſome who have acted alſo very nobly this Way,) but to all the Patrons in *England*.—Be pleaſed then, you that loved him, to tread in his Steps; and the rather, becauſe if you are unconſcionable herein, it may not only bring the Curſe of God upon yourſelves and your Poſterity, in the meantime; but alſo a Company of poor Souls, caſt away by Reaſon of your Corruption, againſt you at the laſt great Day; who will then cry out before God, Angels, and Men, that you for a little bloody Gain put upon them an ignorant, idle, diſſolute, non-reſident, or ſome way *unfaithful* Miniſter, whereby they muſt now periſh everlaſtingly; whereas if you had been honeſt and uncorrupt, there had been Hopes they might have lived in the endleſs Joys of Heaven.

2. *His forbearing to travel on the Sabbath when in his Circuit:* Whereby he gained a great deal of Honour to his Name, over all this Kingdom; prevailed with others of his own high Rank to do the ſame; and by his Example cauſed much Encouragement, Increaſe, and Regard to Religion in thoſe Countries through which he paſſed.—I wiſh I might ſo much prevail with you, as that from this

this Occaſion you would lay nearer to Heart a *more holy and heavenly ſpending of the Lord's-Day*: For, a Thouſand to one, a *conſtant Keeper of the Sabbath* is ſound-hearted towards God; while a *Sabbath-breaker* is in truth a Stranger to the Power of Grace and Life of Godlineſs.

4. *His patient Submiſſion to private Admonition:* A Virtue ordinarily as *ſtrange* with great Men, as Flattery is *familiar*. Something of Evil there was, which he was likely to have fallen into: And yet when I in Zeal and Love to his Soul and Salvation, adviſed him in private as a Miniſter of God, and in the humbleſt Manner rendered my Reaſons againſt his Reſolution; after he had well thought upon it, it never went further. Yet let me tell you, he had formerly given me Encouragement hereunto, entreating me once in private to *deal plainly with him*.—Now I would to God, you would imitate him in this alſo; eſpecially you that are great Ones. Ye will allow the *Phyſician* to tell you the Diſeaſes of your *Body*, and the *Lawyer* to ſhew you any Flaw in your *Eſtate*; and ſhall only the *Miniſter* of God not tell you that your *Souls are dying eternally?*

4. *His laying to Heart the Duties of his high Station.* I mean his extraordinary Induſtry and Labour in his Judiciary Employments. His Painfulneſs this Way was wonderful, even after his laſt Sickneſs had ſeized upon him. I wiſh all the Magiſtrates in the Country were my Hearers. I would intreat them with all Earneſtneſs of Spirit, to be active, conſcionable, reſolute; and that they would not be angry with us when we preſs and perſuade them to round Courſes againſt the refractory, and to the Putting down of *diſorderly Ale-houſes*; upon which Point his *Majeſty* and the worthy *Judges* ſo much

inſiſt, and which, when all is ſaid, are the *Sinks and Sources of all Wickedneſs.*

5. *His Reſoluteneſs againſt riſing by Corruption and Bribery.* When he was firſt preſented to that Place of Honour about the *Prince*, it pleaſed our Gracious Sovereign to ſtile him the *Judge which would give no Money.* A bleſſed Thing it would be, if ſuch an Heart were in all!

6. *An Eaſineſs of Acceſs, and Affability of Carriage:* A fair, loving, kind Deportment towards all. I never ſaw a Man of ſuch Worth and Greatneſs look more mildly upon a *mean Man* in my Life: And yet with ſo grave a Preſence, that neither the Authority of his Perſon nor the Dignity of his Place received any Diſparagement. In this alſo he might have been a notable Precedent to take down the haughty imperious Carriage of many in the World, who are of far *inferior Worth* and more *ignoble Birth.*—As among Profeſſors of Religion, he is the beſt *Chriſtian* who is the moſt *humble*; ſo in the School of Morality, he is accounted the trueſt *Gentleman*, who is moſt *courteous.*

7. *His Happineſs in having Religious Attendants.* Follow him alſo in this. He taſted the Fruit of it in his laſt Extremities. For being caſt by God's Providence into that Part of the Country where he had not ſuch Means and Opportunities for thoſe laſt comfortable Spiritual Aſſiſtances, which a dying Man would deſire, his Attendants *ſpoke ſeaſonably* to him out of the Book of God, and were both able, and did *pray with him* according to the Occaſion. Whereupon I muſt tell you, (let as many profane Spirits ſcorn at it as will,) thoſe Followers of his, call them *Puritans** or what you will

* N. B. At that Time *Puritan* was a Term of Reproach, (exactly of the ſame Import with *Methodiſt* now,) applied not only to

will, however they might miſs in ſome *Complimentary* Circumſtances by Reaſon of that Grief which was upon them for the Loſs of their ſo noble a Lord, yet did him in thoſe laſt Agonies more *true Service* and *Honour* than all the *ſwaggering Good-fellow Serving-men* will do their Maſters unto the World's End.

Laſtly; *A right Judgment and Commendation of profitable and conſcionable Sermons.* He hath often been heard of late Times to reply thus to the Contradictions of *Oppoſers*; "I cannot tell, ſaith he, what you call *Puritanical* Sermons; they come neareſt to my *Conſcience*, and do me the moſt good."—This of all the reſt I would preſs moſt upon you. If you were but thus affected, to ſay the leaſt, you would *begin* to look towards Heaven.

Mrs. HANNAH WYATT.

(From the Rev. Mr. John Maſon's *Account of her Death and Character, in his* Select Remains.)

IF we, who, by the Light of the Goſpel, have an Inſight into, and a Proſpect of Heaven, ſhould mourn beyond Meaſure for the Loſs of our Friends, it is certainly very *unbecoming*; eſpecially for ſuch as did not lie groveling on the Earth, void of heavenly Things; but, on the contrary, ſo breathed

Nonconformiſts, but alſo, by the careleſs and profane, to all that were remarkable for ſerious Godlineſs, tho' ever ſo *conformable* to the Rules and Orders of the Church.

breathed Piety, and reliſhed Heaven, that they were even ready to expire with the Earneſtneſs of their Deſires, and the Ardency of their Prayers.

And ſuch an one was our deareſt Siſter, who was ſo enamoured with the better Things of the other World, that Nothing below could attract her Deſires.—It is not the Sharpneſs of her Wit, the Comelineſs of her Perſon, the Sweetneſs of her Diſpoſition, nor the reſt of thoſe moral Virtues which I ſo much admired in her; but it is her wondrous Piety, her lively Faith in JESUS, (whom ſhe loved, worſhipped, nay, was almoſt ready to die for Love of,) that I would praiſe.

She told me a little before her Death, *I love you all dearly, but my JESUS is infinitely dearer than you all.* She could have had Patience to have *lived*, but *to die* was her great Deſire; well knowing, that Death would be a Paſſage to the full and eternal Fruition of her much deſired JESUS. Scarce any ever feared Death more than ſhe deſired it: Nay, ſo vehement was her Rejoicing at the Hopes of her approaching Change, that I could not but be extremely affected with it, and a Partaker of it too. When I ſaw her juſt on the Confines of the heavenly Kingdom, as it were on the Threſhold of a bleſſed Eternity, I was almoſt overwhelmed with the Exceſs of my Joy.

But whither is ſhe gone? In what Station is our Siſter (no longer in the Fleſh but in the Lord) now placed? She is not a Shadow, but a Star; no longer a Widow, but married to her Lord, to whom ſhe was betrothed. This ſhe expreſſed a little before her Death. When ſhe received a moſt affectionate Letter from a certain Friend, (who was almoſt dead to hear of her Illneſs, and earneſtly deſired her Health,) I aſked her Sentiments of the

Letter;

Letter; Her Anſwer was, *I am obliged to any one who wiſhes me Health, but O! my JESUS, my JESUS*; proteſting then, that ſhe longed for Nothing more than to enjoy her beloved Redeemer.

And now the bleſſed Time is come. Now ſhe rejoices in her JESUS, and ſhall do ſo to eternal Ages. A bleſſed Sabbath hath ſhined on her, which ſhall never be darkened with an Evening.

It was on the Lord's-Day that our beloved Siſter departed from us to her Lord. As *Lord Chief Juſtice Hales* died on *Chriſtmas-Day*, which he uſed to obſerve with great Solemnity; ſo *that Day* bleſſed this holy Woman, which ſhe was wont to obſerve with admirable Strictneſs. She preferred one Sabbath before a Thouſand Week-Days. I will ſpeak a great Word; I verily believe I never took more Pains to make a Sermon, than ſhe did to apply it to her Heart; and as in a Cabinet to treaſure it in her Breaſt.

This her wonderful Piety I could not but admire while ſhe lived; and tho' ſhe be dead, the Remembrance of that dies not. This I deſigned to have ſpread abroad, that others might be moved with a holy Emulation of ſo pious an Example. Yet ſhe (ſuch was her Modeſty) would by no means permit it to be done from the Pulpit. For after I had heard that ſhe had forbidden all Manner of publick Panegyrics, I deſired that ſhe would, at leaſt, give me leave to *ſay* ſomething of her; but her Humility overcame my Importunity. But O let not ſuch a ſplendid Example ever ſlide out of our Minds! Let this ſo excellent and glorious a Specimen of Piety, which we have ſeen in her, live, increaſe, and flouriſh among us.

She had a ſerious Mind, and a heavenly Breaſt. She was taken up with divine Things. Her Heart

was

was in Heaven, while her Buſineſs confined her to Earth. She was frugal, and yet liberal. In her Temper, Meekneſs was joined with Fortitude. In her Practice ſhe was induſtrious, but not covetous; ingenious, but not malapert; comely, and yet chaſte; praiſed abroad, yet humble at home. She had great *Reverence* for the *Higher-Powers*,* and gave great Deference to the Dignities of the Church. Againſt our Superiors ſhe eſteemed it a *Crime* even to *whiſper*; yet made herſelf equal even to her Inferiors. How many are the Poor, and Sick, and Maimed, that ſhe hath helped? So that ſhe might truly have been termed a Deaconeſs of the *Engliſh* Church. She died to herſelf, that ſhe might live to others. She was conſtant in Prayer; a ſtrict Obſerver of the Sabbath. She loved the Word of God, and reverenced his Image in his Saints. To thoſe ſhe was a conſtant Companion, and delighted in their Company, tho' they were by others accounted the *Scum* of the World. She preferred a Dram of Grace before the Riches of both *Indies*; yet ceaſed not endeavouring after all the Links of the Golden Chain. She lived in Faith, and died in Faith, and by Faith ſhe fled to *Chriſt*, whom ſhe juſtly eſteemed the Beginning and End of her Salvation. And, finally, hence aroſe her Triumphs over the Infernal Powers, and over the horrible Pomp of Death. —She died in the Year 1683.

* This is without Doubt an eſſential Part of true Chriſtian Piety, however it be wanting in ſome Profeſſors of Goſpel Religion. See 1 *Pet.* ii. 17. and the whole Tenor of Scripture. The Members of the Church of *England* are taught from Childhood, *to honour and obey the King, and all that are put in Authority under him.*

Mary

MARY TOMKINS.

(From the ſame.)

OUR Friend *Mary Tomkins* is gone to her eternal Reſt: She died triumphantly. O! (ſaid ſhe upon her Death-Bed) *What Things have I ſeen?* *Anne Kemp* aſked her, *Hath the Lord given you a Glimpſe of Heaven? I cannot tell* (ſaid *Mary*) *whether it be Heaven or not, but Joys, Joys, ſuch Things as never mortal Eye beheld. I have fought the good Fight, &c.* And ſo ſhe went on in heavenly Expreſſion. O! what Cauſe have we to bleſs the Lord, that ſhe, who was *afflicted* and *toſſed* with ſo many Temptations in her Life-time, found Joy and Comfort in a dying Hour! The Lord was neareſt to her when ſhe needed Him moſt.

THE CHRISTIAN's HOPE.

1.

HE is a God of ſov'reign Love,
That promis'd Heav'n to me;
And taught my Thoughts to ſoar above,
Where happy Spirits be.

2.

Prepare me, Lord, for thy Right Hand;
Then come the joyful Day!
Come Death and ſome Celeſtial Band,
To bear my Soul away.

INDEX.

Page

Mrs. Elizabeth Walker - - - - - - - - 1
Lieutenant Illidge - - - - - - - - - - 30
Lady Elizabeth Haſtings - - - - - - - - 58
The Rev. William Burkitt - - - - - - - 78
The Rev. George Herbert - - - - - - - 90
Bp. Sanderſon - - - - - - - - - - - 93
The Rev. John Maſon - - - - - - - - 96
Sir Thomas Thinne - - - - - - - - - 101
Mr. John Moulſon - - - - - - - - - 105
Sir Aug. Nicholls - - - - - - - - - - 111
Mrs. Hannah Wyatt - - - - - - - - - 115
Mary Tomkins - - - - - - - - - - - 119

ERRATA.

Page 25, Line 9, *for* continued *read* continued
——— 24, *for* the *read* ſhe
46, —— 13, *omit* of
48, *in the Note*, Wineſſes *read* Witneſſes
67, —— 10, *for* the *read* that
108, —— 24, *for* and *read* an